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Editor, Rev. Justus Doeltzle.

FOOCHOW WEATHER-TABLE FOR APRIL, 1870.

BY T. R. C.

Mean Temperature.	64.4°
" Daily Range.	9.9°
" Humidity at 9 A. M.	83°
" Daily Range of Barometer.	.083 ins.
" 9 A. M. Reading of do.	29.997 "
" Daily Rain Fall.	.079 "
" Quantity of Wind.	137 miles.

Max.	Min.	Wet Bulb.	Dry Bulb.	Degree of Humidity.	Barometer.		SKY.	No. of Inches.	Wind.
					9 A. M.	3 P. M.			
1	59.5	66.57	93	20.161	30.005	O.	..	..	8.5 n.e.
2	70.2	67.59	88	12.5	30.044	C.	..	..	10.5 w.
3	67.9	66.62	92	11.5	30.039	C.	..	..	10.5 w.
4	72.8	66.62	88	9.65	29.989	B.	..	..	10.5 s.e.
5	62.57	67.59	88	9.18	30.010	O.D.	..	..	10.5 n.e.
6	67.61	68.61	82	9.50	29.969	C.	..	..	10.5 w.
7	73.9	68.61	72	29.925	30.013	C.T.L.B.	..	..	10.5 w.
8	76.9	69.69	91	30.015	30.009	P.	..	..	10.5 w.
9	66.57	69.61	62	18.0	30.009	C.	..	..	10.5 n.e.
10	65.57	68.59	94	14.5	30.005	B.	..	..	10.5 n.e.
11	69.59	69.61	82	9.65	30.024	P.	..	..	10.5 n.e.
12	68.58	67.62	72	12.5	30.044	O.	..	..	10.5 w.
13	63.57	67.61	77	9.26	29.955	B.	1.05	..	10.5 n.w.
14	75.62	61.63	88	29.865	30.009	C.	1.12	..	10.5 w.
15	84.66	64.68	78	7.19	30.032	B.T.O.	..	..	11.0 "
16	78.67	67.70	83	8.63	30.009	B.P.	1.14	..	11.0 "
17	77.61	66.67	94	8.81	30.009	C.	..	..	11.5 s.w.
18	67.62	64.64	94	9.65	30.014	G.D.	1.18	..	11.5 s.e.
19	67.62	61.62	93	30.120	30.084	O.	..	11	10.0 n.e.
20	75.67	62.66	78	9.49	29.948	B.	..	8	11.5 w.
21	81.68	59.71	86	9.00	30.009	C.	..	5	11.0 "
22	76.67	65.70	73	29.967	30.009	C.	..	4	11.5 "
23	70.69	67.69	88	8.79	30.009	C.	..	3	11.0 "
24	88.75	72.76	80	7.89	30.009	C.	..	3	11.0 "
25	89.69	75.79	78	7.21	30.013	C.T.L.B.	..	3	11.5 w.
26	71.65	69.69	81	8.06	30.009	C.	..	3	11.5 n.e.
27	75.64	63.66	83	9.21	30.009	O.R.	..	3	12.0 w.
28	68.65	63.65	88	9.49	30.009	C.	..	3	11.0 n.e.
29	69.63	63.66	80	30.004	30.052	C.	..	6	11.5 "
30	69.62	59.65	68	1.85	30.009	C.	..	5	12.5 n.w.

EXPLANATION OF FOOCHOW WEATHER-TABLE.

ABBREVIATIONS:—B, clear sky. C, clouds (detached). D, drizzling rain. F, fog. G, gloomy, dark. H, hail. L, lightning. M, misty (hazy). O, overcast, no sky visible. P, passing showers. Q, squally. R, rain. S, snow. T, thunder. U, ugly, threatening weather. V, visibility or clearness of air. W, wet dew.

The Barometric readings are taken from a John Browning's Board of Trade Barometer, and reduced as nearly as possible to 32° Fahrenheit at the Sea level. The Thermometers are registered instruments from Messrs. Negretti & Zambra, placed about thirty feet above the ground and fully exposed to the air, but protected from sun and rain. Readings are taken daily at 9 A. M. The degree of humidity (complete saturation being 100) is reduced from the difference in the readings of the wet and dry bulb thermometers, and indicates the amount of moisture in the air. The Wind-gauge is known as Robinson's Anemometer and consists of four cups which revolve with the wind, and, by means of clock-work, register the number of miles of wind that have passed. The Rain-gauge is of Howard's pattern, and placed about fifty feet above the ground, thus registering a much smaller quantity than would be the case if placed near the surface. Experiments in England have shown that one at that elevation registers about half the quantity of one placed at two feet above the ground. Both these gauges are of Negretti & Zambra's make, and are read, like the thermometer, at 9 A. M. The height of the river is taken at time of low water, and shows the amount due to rains.

Fractions of a degree are considered in working out mean Temperature, Humidity &c., though, to save room, such fractions do not appear in the columns.

T. R. C.

Foochow, 1st May, 1870.

THE NIRVANA OF CHINESE BUDDHISTS.

REV. E. J. EITEL.

At a recent meeting of the Association of German Philologists at Kiel, (September 1869) Professor Max Müller delivered an address on Buddhistic Nihilism. After discussing the atheistic character of Buddha's teaching he entered upon the much vexed

question of the Buddhistic Nirvāna. We do not mean to reproduce or criticise his line of argumentation, but refer our readers to No. 50 of Trübner's American and Oriental Literary Record, where M. Müller's address is published in extenso. It will be sufficient for our purpose to state, that he plausibly puts it as the most probable case, that Shā Kyamuni, the great founder of Buddhism, taught Nirvāna, not as implying a state of annihilation, but as designating the highest stage of spiritual liberty and bliss, and that the popular view current among Southern Buddhists, which is likewise opposed to or ignores the idea of utter annihilation, is therefore, in all probability, an authentic remnant of the original conception of Nirvāna as a state of conscious liberty and happiness, whilst he on the other hand allows that the philosophical schools are unanimous in maintaining the annihilation theory.

Though we perfectly agree with M. Müller in all his arguments and deductions, and have perhaps little to add to them which is new, it may be of interest to many readers of the Recorder, if we attempt to lay before them a short analysis of the views of Chinese Buddhists on the subject of Nirvāna. For M. Müller's exposition is based altogether on the Records of Southern Buddhism, and makes no reference whatever to its Northern counterpart, or to Chinese Buddhism in particular, which though an offspring of the same parent stem has remodelled and developed the Buddhist dogma in more than one point. It ought to give therefore some additional weight to any conception of a dogma as important as that of the Buddhistic Nirvāna, if it could be shown to coincide with the general view of Chinese Buddhists. Judging then exclusively from the results of our own reading in Chinese Buddhistic literature, it seems to us that we find ourselves with regard to the Chinese conception of the Nirvāna in exactly the same position in which the student of the Bible finds himself with reference to the Christian dogma of the Apokatastasis: there are two conceptions of the dogma in question directly opposed to each other, and there is in the canon a nearly equal array of passages to be found as decidedly in favour of the one or other of the two conflicting theories.

Before examining however into the various definitions which Chinese texts give in explanation of the term Nirvāna, it is necessary to remind ourselves, that though Chinese Buddhists have preserved the Sanskrit form of the term and simply transliterate it 涅槃 or 泥洹 instead of translating

it, it does not follow therefrom that the results of Sanskrit etymology necessarily apply also to these transcribed Chinese terms. It is not contested, we believe, that the Sanskrit form Nirvāna is derived from the negative particle *nir* and the root *vā* (to blow,) and that it therefore designates "blowing out" or "extinction." But it would be unreasonably hasty to infer from this that the etymology of the word Nirvāna is a state of absolute annihilation. One might as well say that the paradise to which the Christian looks forward is a state of annihilation, because according to Christ's teaching flesh and blood must be extinguished before we enter the kingdom of God. Now the Chinese have indeed preserved the etymology of the Sanskrit term in a definition which—occurring occasionally in an abbreviated form—has probably led many astray who cursorily looked up Chinese sources on the subject of Nirvāna. They define Nirvāna by 滅盡一切習氣 "complete extinction of the animal spirits," and it is an abbreviation of this formula when we meet with the shorter definition 滅盡 "complete extinction." But it ought to be clear now that this definition, far from proving the correctness of the annihilation theory, means no more than what Christ meant when he said that flesh and blood cannot inherit the kingdom of God. Wheresoever we meet in Chinese books—most especially in popular literature—with the abbreviated formula, the context shows in almost every case that this complete extinction refers not to personality, not to consciousness, but simply to the animal spirits, to flesh and blood, to the whole empire of desire, lust and passion. In one word this definition only implies absolute freedom from all forms of materiality; it denies the immortality of matter, but it does not deny the immortality of the spirit.

The same is to be said with reference to a phrase very frequently quoted, and probably nearly as frequently misunderstood when looked at without taking into consideration the context, and the bearing it has upon the material elements in human nature apart from its spiritual constituents. We mean the phrase which Burnouf, for instance, translated from Sanskrit Sūtras by "semblable à une lampe dont la flamme est éteinte" and which occurs in Chinese texts over and over again in the form 如烟盡燈滅 "like smoke (that is) dissolved (or like) a lamp that is extinguished." If this passage is taken out of its connection, it is certainly liable to be misunderstood. But when one remembers that according to the united teaching of all Buddhistic schools human na-

ture combines a material body 色身 with a spiritual body 法身, the question is—to say the least—an open one, whether this simile of dissolving smoke and an extinguished lamp applies also to the spiritual body or—which is actually the case—to the material body alone.

We have referred our readers to the Sanskrit etymology of the term Nirvāna. But Chinese Buddhist literature though originally derived directly from India, has, during the last eight or ten centuries, been under the all but exclusive influence of Tibetan Lamaism. The Tibetan equivalent for Nirvāna ought therefore to be allowed some consideration too. *Audiat et altera pars.* Now it is notable that the Tibetan term for Nirvāna viz., *Mya ngan las bñas pa*, means literally “separation from pain” and likewise the Mongolian rendering of the same term *Glussalang esse angkid shirakasan* designates simply “escape from misery.” These definitions perfectly coincide with the way in which Chinese commentaries constantly define Nirvāna as 離生滅 “separation from living and dying” i.e. from the circle of transmigration, or as 出離煩惱 “escape from trouble and vexation,” i.e. absolute freedom from passion. We see then, Tibetan, Mongolian and Chinese Buddhists agree in giving Nirvāna the sense of Nirukti or Mukti (which Barnouf renders by “affranchissement”) and in placing the question in a preeminently ethical light. They apparently understand Nirvāna to be a state of highest moral elevation, exempt from all materiality and passion, from all exertion, mental and emotional, a state of indifference therefore alike to joy and to pain. This is confirmed by the almost constant interchange of the terms Mukti (解脫 lit. deliverance Sc. from the bonds of materiality) and Nirvāna (滅盡 lit. complete extinction Sc. of all traces of materiality) which may be observed in any Chinese Buddhist book. It is further confirmed by the only positive definition of Nirvāna which we can recollect to have met with in Chinese literature, viz., 圓滿清淨 “absolutely complete purity,” and which is invariably explained as referring to freedom from passion and vice, or in other words as moral purity. Nirvāna appears therefore to be a state of absolute exemption from the circles of metempsychosis, as a state of the highest and purest moral liberty and bliss. But what about individual immortality? Even the individual soul is looked upon as immortal, as preserving its

previous peculiarities of religious predilections. Thus for instance Buddhas, who, on one page, are said to have entered Nirvāna, are described on the next page as temporarily interfering on behalf of the faithful to bless those who assiduously study that particular classic which was their favorite text book when on earth. Thus likewise, to give another instance, it is said that Mahākāshyapa ascended the summit of the Kukku-tapādagiri and entered Nirvāna there, and yet it is said that he is still living within this mountain like Barbarossa in the Kuffhäuser.

That this view of Nirvāna coincides with the teachings of Shākyamuni Buddha himself, and with the creed of the first fathers of the Buddhist church, can, at least from the standing-point of Chinese Buddhism, lie under no doubt. The tradition ascribes to some of those seven ancient Buddhas, six of whom preceded Shākyamuni, like “Reformers before the Reformation,” sayings which not only distinguish a visible body 見身 and an invisible body 不見身, as part of man’s nature, but plainly teach the immortality of the latter, the so called invisible body. All the most ancient Sūtras, likewise, unanimously derive from Shākyamuni himself the same dualistic distinction of a spiritual body (法身 lit. the body of the law, Dharmakāya) and a material body (色身 lit. the body of form.) No Sūtra that mentions the particulars of Shākyamuni’s entrance into Nirvāna, fails to remark that, during the last moments of his life, he was most anxious to impress upon his disciples this one thing, that though his material body must be dissolved, his spiritual body would be subject to no destruction, being in itself permanent 常 i. e. immortal. Many Chinese texts distinctly assert with reference to the cremation of Shākyamuni’s body, that “though Buddha’s material body was consumed (by the divine fire which steamed forth from the mystic sign on his breast) his spiritual body 法身, being immaterial and subtle like ether, subsists perpetually.” Thenceforth all exoteric schools, the great mass of all Buddhist teachers, combined the same

dichotomism with a firm and expressed belief in the absolute immortality of the spiritual body, for which latter term they commonly substitute the word spirit 神. In confirmation of this we will give a few quotations from various Chinese authors. "Every being has a material body and a spiritual body. The former is transient, subject to birth and death; the latter is permanent. The material body is but the reflex, the spiritual body is the original. Good and evil are the product of the spiritual body, not of the material body. When the spiritual body practices evil, the material body is not reborn in one of the good paths (of transmigration); when the spiritual body practices virtue, the material body is not made to descend to one of the evil places." Another passage from a popular Buddhist compendium says "the spirit 神 constitutes myself, the *ego*; the form of appearance 形 is but my dwelling 舍. Myself is subject to going and coming; my dwelling is subject to destruction. Consequently (what we call) birth is (properly speaking) not birth, but the production of a form of appearance, on the occasion of the advent (—not birth—) of the spirit. Likewise (what we call) death is (properly speaking) not death, for the spirit departs (i. e. without dying) whilst the form of appearance only is destroyed." Chinese Buddhists may even conceive of the existence of the spirit, whilst devoid of any bodily form, a sort of momentary intermediate state, as the following passage shows; "when the form of appearance is destroyed, then the spirit is without a dwelling 形壞則神無所舍, and departs forthwith in accordance with our conduct (merits and demerits) in this present world." To the very founder of the nihilistic schools, to Nāgārjuna himself, is popularly ascribed a formula which expresses the dogma of the soul's immortality in the most concise terms; "though the form suffer destruction the spirit is not annihilated 形有壞神不滅." Another phrase, perhaps

still more ancient, but one which occurs again and again in the same stereotyped form, in various Sūtras, asserts "to be exempt from extinction and exempt from birth, this is (what characterizes) the body of every Buddha 無滅無生是佛身."

It is clear then that the popular mind, so strongly impressed with the idea of absolute immortality, could not possibly understand Nirvāna, the highest boon to which it looked forward, to be a state of annihilation. Considering moreover that those ancient sayings, expressive of the idea of absolute immortality, were retained and handed down, from generation to generation, in spite of nihilistic schools, which, for purely sophistical and dialectical purposes, denied positive immortality, we must allow that the above given definitions, in which Chinese Buddhists describe Nirvāna as a state of conscious individual liberty and bliss, are, as far as it is possible to judge, in perfect accordance with the original teaching of primitive Buddhism.

Nirvāna is, however, to the popular view of Chinese Buddhists, not altogether beyond our mortal sphere: it is proleptically attainable here on earth, by way of a foretaste, as an earnest of that fullest realization which is reserved for the future. The sensual Asiatic would not be satisfied with a paradise altogether transcendental, altogether devoid of materiality, with a paradise in the abstract. He wanted something to touch and to handle, some food for his imagination, some tangible hope, some concrete pleasures and beauties to revel in. Elastic as Buddhism has always and everywhere proved itself, it did not lower itself, it did not contradict itself in bending to this natural craving for a terrestrial sensual paradise, by peopling it with Houriis and scenes of carnal love and revelry, as Mohammed did. But Northern Buddhism did set up a preliminary paradise, a terrestrial Nirvāna, in its doctrine of the so called Paradise in the West 西方極樂世界. This paradise (Sukhavatī) promises to

the faithful devotee of Amitābha Buddha 阿彌陀佛 aeons of absolute rest, ages of unbounded bliss, in some universe situated in the far West, which is significantly called "the pure land"

淨土. There the saints enjoy perfect rest and happiness; there they live, surrounded by the most beautiful scenery, with ponds on which immense lotus flowers are floating over golden sand, with trees whose leaves rustle melodiously, and whisper the praises of Buddha, with birds which proclaim the same truths in the sweetest, softest harmony. There is no pain there, no suffering, no death, no difference of sex: all are holy, happy men, enjoying this foretaste of Nirvāna, for aeons after aeons, after the lapse of which, they have indeed to enter again the stream of transmigration, but only to rise higher and higher, until they finally reach the haven of absolute, infinite Nirvāna.

There is another still higher mode of anticipating Nirvāna here on earth; inwardly, spiritually. Those who manage to divert their minds from all external objects and influences, whose souls strive to absorb themselves in themselves, and thus empty themselves of all connection with earthly existence, they pass—it is said—through the first of the three gates which lead to Nirvāna 涅槃三門, through the gate of indifference or emptiness 空門. But they must go farther still, and even resign thought itself, empty themselves of all ideas or notions, which is called the second gate, the notion-less gate 無想門. There is a third gate yet to be passed, the gate of total inactivity 無作門, which implies total cessation of all action or motion, a total torpor of all vital energies, and which is considered the very antechamber of Nirvāna. As these three gates represent so many fore-courts of the *sanctum sanctorum*, it is but natural that this triple division should be transferred to Nirvāna itself, which was ac-

cordingly divided into Nirvāna 涅槃 or 脫縛南, Parinirvāna 波利脫縛南 or 般涅槃, and Mahāparinirvāna 摩訶波利脫縛南 or 大般涅槃, designating three different degrees of liberty and happiness.

But, with this distinction, we have already reached the border ground between the exoteric and esoteric schools. Whilst the former look upon Nirvāna almost exclusively from an ethical point of view, identifying it with Mukti, and considering the principal characteristic of their paradise to lie in total exemption from sin, evil and its consequences (transmigration), the esoteric schools treat the dogma of Nirvāna as an altogether metaphysical question. The philosophical schools of China, being all more or less influenced by Nāgārjuna's sophistic nihilism, deal with Nirvāna as they deal with every other dogma, with heaven and hell: they deny its objective reality, placing it altogether in the abstract 涅槃者心也. They dissolve every possible proposition on the subject of Nirvāna, into a thesis, and its antithesis, and deny both. Thus they say Nirvāna is not annihilation, and quote a noted saying of Shākyamuni's, "the name Nirvāna does not imply that it is a state of annihilation 非以見壞名爲涅槃," but they also deny its positive objective reality. According to them, the soul enjoys in Nirvāna neither existence nor non-existence, it is neither eternal nor non-eternal, neither annihilated nor non-annihilated. Nirvāna is to them a state of which nothing can be said, to which no attributes can be given; it is altogether an abstract, devoid alike of all positive and all negative qualities. What shall we say of such empty, useless speculations, such sickly, dead words? What Baur once said, when criticizing the so called school of German Kenoties (Dorner, Gess, etc.), that theological thought there stagnates in a state of intellectual

self-annihilation, would apply with more truth and justice to these Chinese Buddhistic Kenotics who can see nothing in Nirvāna but utter kénosis 空 and whose fruitless, purposeless sophistry tries to satisfy that natural yearning of the human heart after an eternal rest—with nothing better than a philosophical myth.

Hongkong,

THE KARENS.

BY REV. J. EDKINS.

London Missionary Society, Peking.

That Christian missions have prospered so abundantly among the Karens is a fact of the greatest interest to all who are anxious for the welfare of the aborigines in south western China. The Karens belong, with the Miao and Loh tribes, to the Himalaic races who cover the whole space from Ladak to Cochin-China. In the conversion of the Karens there is hope then for the Miao. Of these races there are two principal divisions, named by Logan* the eastern and western Himalaic families. Among the nations belonging to the eastern division, the Annamites, Peguans, Cambodians, and Siamese are, or have been, the most powerful, and among the less influential stems, are the Miao of Kwei-cheu, the Li of Hainan, the Yau of Canton and Kwang-si, with the Lao and Shans of Siam. These races are united by some remarkable laws of language. They all place the substantive before the adjective, and the genitive after its nominative. Thus in the dialect of the Cheng Miao 仲苗 in the province of Kwei-cheu Po is *mountain*, Po-lau is *great mountain*, and Po-nai *small mountain*, while Ningpo is *the top of a hill*, and Ku-po *the foot of a hill*. These striking peculiarities, reaching from Kwei-cheu to Bangkok, and from Saigon to Birmah, require that this family of languages should not be placed in too close relation with the Chinese, to which they are other-

wise closely allied by their monosyllabic character and their possession of tones. The principal nations of the western Himalaic division are the Burmans and Tibetans. The Loh of China and the Karens of Birmah belong to the same family. All have tones, and monosyllabic structure, and there is a certain general approximation to the Chinese and Tartar modes of arranging the words in a sentence. The Tibetan places the verb last, as do the Japanese and Mongols. Thus in all that part of Asia that is covered by Tartar and Tibetan races, as well as in the Japanese islands and Southern India, it is necessary to say *Alexander Darius conquered*, instead of *Alexander conquered Darius*. The Karens are midway between the eastern and western Himalaic branches. They follow the eastern in placing the verb before its accusative. This law embraces the prepositions *to*, *from*, *by*, &c., which, as in Chinese and English, go before the substantives of which they point out the relations in space and time. The Karens also, like the Cochin Chinese and Siamese, place the demonstrative pronoun and adjective after their nouns. They however follow Chinese and Western Himalaic grammar in placing the genitive before the nominative.

These phenomena of language shew that Karens have come more recently from the west than the Miao tribes of China, or the Cochin Chinese of Hué and Turon; also that they are earlier than the Tibetans.

The Semitic class of languages has very distinct characteristics, curious resemblances to which occur in some of the peculiarities just now alluded to. The Hebrews always placed the genitive last. They first named the object of thought, whether a noun or verb,† and then described its qualities (adjective) or its origin or material (genitive of Latin grammar) or its accusative if a transitive verb. The reverse of this takes place in China and Tartary. The

† Thus the Hebrew when describing creation, first thought of the time, *beginning in the beginning*, secondly creation *was*, thirdly, the actor *Elohim*, 4th the object of the verb *all*, *hasshamagin ve-eth haaretz heaven and earth*.

verb comes between the nominative and object in Chinese, and follows the object in Tartary. When then we find the adjective preceding the substantive, the genitive its nominative, or the verb predominantly in the middle, or at the end of a sentence, we are not on ground where Semitic influence has had much sway. But where, as in Tibet, and the Burmese peninsula, linguistic laws of a Semite character are found in existence, we are warranted in suspecting an ancient connexion with the Semite race.

I notice seven points in which a comparison may be instituted. 1. The Tibetan has masculine and feminine suffixes to nouns. Thus *Pa* is a masculine and *Mo* a feminine suffix. This is a thing unknown to the Chinese and Turanian languages. 2. In the Tibetan verb conjugation, the vowel changes from *A* to *O*, and from *O* to *A*, in a way that reminds strongly of the Hebrew paradigms. The Tibetan imperative frequently takes the vowel as it does in Hebrew. 3. The post position of the adjective belonging to all the Himalaic languages from *Saigon* to *Ladak*, constitutes a curious instance of resemblance to Semitic usage. 4. The post position of the genitive, in the eastern languages of this family, reminds strongly of the Hebrew "construct" state. To my mind the shortening of the vowel in the construct state is an indication of inversion, and that the primeval mode from which the Hebrew deviated was to place the genitive first, and the nominative after it, as in the English *iron bar*, and the Chinese *tie-kan* or *tie-tian*. The Semites changed this order (as in *shebet bazzel*), and with them, were joined in making this deviation, the ancestors of the *Annamites*, the *Siamese*, and the *Miau* tribes of China. 5. The prefix of letters in the Tibetan, Karen and Burmese languages is a peculiarity reminding of the Semitic conjugation, which forms abstract nouns by prefixing *M*, a passive by prefixing *N*, and a causative by prefixing *H*. The Tibetan vocabulary is full of words with prefixed *M*, *H*, *R*, *S*, etc., of which the use is partly to make conjugational distinctions.

6. In the eastern Himalaic languages, the case particles are all prepositions as in Hebrew, and for the most part in Chinese. 7. There are many Semitic words scattered among these languages, of which may be mentioned in Tibetan, *YAB* *father*, and *YUM* *mother*, which are remarkably like the Hebrew *AB* and *EN*.

For these six reasons, we are warranted in expecting traces of Semite influence in all the Himalaic region, and any vestiges of religious traditions, anterior to Buddhism, still extant among the races inhabiting that part of Asia, should be carefully treasured. Buddhism has been so powerful in its influence in southern Mongolia, that it has destroyed the old Shamanism entirely. Such is probably the case in Tibet, with regard to the old views, habits, and traditions of the *Bod* race. Logan states that all the Western Himalaic races used to abstain from the flesh of the hog, but that the Eastern nations of this family never had such a custom. This distinction is most interesting, for, in that case, the Karens, Burmese and Tibetan races will have been under Semite religious influence before they left Western Asia, the cradle of all the world's widespread families. Further, the eastern races, with the Chinese, will have left the land of primeval revelation, the starting point of language, of science, and of all the useful arts, before the patriarchal religion took that peculiar form which embraced among other things avoidance of the food alluded to.

Logan has said, what seems to me very unlikely, that the religious traditions of the Karens may be accounted for by the settlement among them, two or three centuries ago, of the Portuguese missionaries who then commenced their operations in that peninsula.

If protestant missionaries now resident in *Burmah* and *Pegu* were to collect these traditions afresh, from more distant Karen tribes, and especially from those least under the influence of Buddhism, much light might be thrown on the interesting question whether the western Himalaic races have not, in

addition to resemblances in language to the Semite stock, some well preserved and self-consistent traditions of the religious faith of the earliest Hebrews and Babylonians. Looking at the tendencies of modern research in cuneiform inscriptions, and in the history of language, and of old Western Asia, we may well expect to see new and powerful corroborations soon added to the early parts of the Book of Genesis, and a brilliant light thrown on the dispersion of nations, on the divine origin of language and the arts of civilized life, and on the extent to which the ancient monotheistic faith and religious life of Babylonia, favoured by divine instruction through the teaching of Enoch and Noah, have left their traces in other parts of the world.

TEN YEARS OF MISSIONARY LIFE IN AMOY.

BY THE REV. W. S. SWANSON.

Missionary work and missionaries have, within the last year, been subjected to a very extraordinary amount of criticism. The greater part of this criticism has come from a class of persons who know absolutely nothing of the matter, who have prejudged it and settled it long ago in their own minds. They do not believe in missionary work,—it is a sham: they do not believe in missionaries, for they are either rogues or enthusiasts. They are earning a very comfortable living; and in the luxuriousness of Oriental ease, with their bungalows facing the Southwest, their mosquito-nets, their “China logs,” and their inevitable gunboats, they are passing an easy life, and having a very happy time of it. For criticism of this kind, it is not at all requisite that any attention should be paid to facts, or any pains taken to ascertain them. Without making a single inquiry; without ascertaining a single fact; without personally verifying by observation a single assertion, sweeping conclusions are arrived at, and foul calumnies are circulated. Is this honest? Is it gentlemanly? The missionary invites attention to his work, its modes of operation and its actual results. Fair and honest criticism he courts, for he knows that the more he has of it, the better is it for his work, and the better for himself. All he asks is this: condemn no man unexamined, and condemn no work uninspected.

The man engaged in the active duties of missionary work is not at all times fitted for giving an impartial review of that work. Racked with the thousand cares that attend his work, he is sometimes inclined to take a gloomy view of the whole aspect of things, and with weariness of spirit is forced to bemoan the dark prospects of the work in which he is engaged. The daily routine of his duties, and the numberless incidents anything but agreeable that mingle with the agreeable, the defections of some, around whom bright hopes were centering, the coldness of others, and the comparative slowness with which progress is apparently being made, necessitate that the dark side of the matter be constantly before the worker's mind. In these circumstances, one is frequently shut up to but a partial view of the whole aspect of things, and the bright side of the picture is for the time turned to the wall. One cannot in a moment gather up all the details of his work, and so have these before him as to record at once the actual results obtained, and to map out the real amount of ground travelled over. To do this, there must be a calm and quiet review of what has been done in any given period of time, say, from the commencement of mission work in China down till the present time. In this way we can get at the results, we can learn the actual amount of ground covered, and have a definite statement of what has really been done. I have said a *definite statement*, and I say this advisedly, for it will be found that almost all the statements made on this subject, by persons who think that the work of Protestant missionaries in China has been a failure, are exceedingly indefinite. If we are not to have definite statements, it will be a thousand times better to have none at all.

There are still honoured fathers in our midst, who came here when the five Ports were first opened to foreign intercourse, and who could do the service I have indicated above. Those of us who have come to the field, at later dates, can only review the period during which we have been personally present, and personally engaged in the work. In the light of some things that have lately been written, and some things that are constantly being said about the labors of Protestant missionaries in China, it has seemed to me that a statement of our progress in this quarter of the Empire may not be unseasonable nor unprofitable. Ten years of missionary life is a definite period, and such a period with its results may serve in some degree as a test of the worth of our work. The history of the Amoy missions, for the last ten years, I mean to review in the present paper. I shall not travel beyond the limits of personal observation, and per-

sonally ascertained facts; and I have some confidence that this review will help others, as it has already helped myself, to thank God and to take courage.

The port of Amoy is the outlet of a very populous and extensive tract of country. The nearest port of any consequence to the North is Foochow, and to the South, Swatow. It lies on the western face of the island of Amoy, an island about 10 miles in diameter. The island lies at the head of a deep gulf, into which fall several rivers communicating with the interior. On the opening of the Five Ports, Protestant Missionaries began their work here. The missionaries of the Reformed Church of the United States were the first to arrive. These were almost immediately followed by missionaries of the London Missionary Society. Some years later these two bodies were joined by missionaries from the English Presbyterian Church. These three missions continue still to occupy this field, and to work side by side with good-will. Into the early history of mission work in these regions, with its earnest labour, its long and patient waiting for fruit, and at length its gratifying results, I do not mean to enter. But my tribute of deep-felt respect and reverence for the pioneers, I must be permitted to record. Some of these are now at rest, and some, thank God, are still with us. These latter would deprecate very much any eulogy of themselves, or of their pains-taking labors; and to some extent any such eulogy of them from me may look like presumption—but yet it is true that those of us who have come after them only learn one thing more deeply the longer we are here, and that is to admire the wisdom, the prudence, the zeal and the devotedness of these men; and we thank God for them.

One remark more about the work previous to the period proposed for review, and that because it is necessary to the clear understanding of what is to follow. The work that fell to the hands of the Amoy missionaries will be seen to divide itself naturally into two parts:—the city and island of Amoy, and the opposite mainland. The latter part of this field will at once be seen to stretch northwards, until a junction is effected with missions having their headquarters at Foochow; westwards, it is bounded by the limits of the dialect in that direction; and southwards, it stretches until a junction has been effected with Missions having their head-quarters in Swatow.

There are yet other limits—limits of a most important nature, common to mission work over the length and breadth of the Chinese empire, and which unfortunately are sometimes kept out of the account altogether.

These are, the amount of effective force that can be brought into the work, and the measure of freedom of access there may be to the country as the work extends from the centre. This latter is of the utmost importance, for some persons seem to have got the idea that missionaries have but to go where they please, and find, everywhere, not only the most ready access, but even the warmest welcome. The experience of the Amoy missionaries proves that such a statement is, to say the least, exceedingly fallacious. Every inch of ground has in the first instance to be fought for; and it is only after most persistent, resolute perseverance, and in many cases, patient suffering, that step by step we advanced.

In 1860, most effective work had already been done in Amoy, and a beginning had also been made on the mainland. In the former place a very large amount of effort had been expended, and at the date mentioned, most gratifying results had already followed. One then coming to Amoy would have found a large congregation, fully organised under native office-bearers, under the care of the London Mission, and an equally large congregation also fully organised, under the charge of the missionaries of the Reformed Church. The latter was made up of two portions, meeting for worship in distinct Chapels, but under one native consistory or session. At this date no native pastors had been ordained. Nothing had been done on the other part of the island. By this I mean no stations had been opened there. Of course the Gospel had been preached all over the island, and a very large amount of preparatory work had been done. But as we are only registering work that can be plainly seen by every eye, we leave this out now—as we shall also do when we come to a period ten years further on. These two congregations in Amoy had at the date mentioned about 400 communicants, and were carrying on, up to the amount of their ability, the proper missionary work of a native Church. The members of which they were composed, had in a great many instances, come through a fiery ordeal, and the result was a body of warm-hearted and zealous Christian men and women. It is not difficult to recall, even now, how forcibly one then coming here was impressed with this fact, and how irresistibly the conviction of the high value of the work already done was pressed upon the mind.

On the mainland, less work had then been done, and that necessarily from the very nature of the case. But still a beginning had been made. Four small churches had been planted, all of them within an easy distance from Amoy. These lay in a cluster to the

S. W. of the port, and the most distant was only about 30 miles away from it. One of them, Hai-Ch'ng, was under the charge of the London Mission; another, Chioh-be, was under the charge of the Reformed Church Mission—and the remaining two, Pechuia and Bay-pay, belonged to the English Presbyterian Church mission. I give these details now, for the purpose of shewing that all the mission-bodies in Amoy were already actively engaged in this mainland work—but hereafter I shall not detail separately the special fields of these bodies.

Thus then in 1860, there were two Churches in the city of Amoy, and four small stations had been opened on the mainland. The extreme distance covered by these latter, as measured between the two furthest apart, was not over 15 or 16 miles. Between 400 and 500 adults had been baptized, and a beginning had been made in the line of church organization. A wide tract of country had been visited, and preparations had been made, the good results of which would fall to be registered in future years. The missionary staff had been small, and its effectiveness had been impaired by those changes so frequently occurring in climates like these. The effective force would not, over the years previous to 1860, average more than five working missionaries. The field then at this date would seem to have been little more than touched. Its mass seemed to grow as one got nearer to it. But yet an indentation had been made on its surface; the grasp of mission work was on the land, and the first steps in the gracious Providence of God had been wisely and firmly planted.

(To be continued.)

THE PEKING GAZETTES.

A singular barrenness of all news is the most distinguishing characteristic of the Peking Gazettes. No attempt is made on the part of those who are charged with the duty of compiling them to render them in any respect readable; in fact every endeavour seems to be made in the opposite direction, by selecting for insertion the most unimportant and the most uninteresting memorials that reach the throne. Almost every occurrence, weighty or otherwise, is at once made the subject of a report by those entitled to address the Emperor, and hence it may be conceived that there is no lack of papers from which to make a selection.

Without any difficulty whatever, and without in any way trenching upon sacred ground, the Gazettes might be rendered most interest-

ing. When I speak of trenching upon sacred ground, I allude of course to the revelation of State secrets. We can hardly expect the Cabinet to reveal any thing of a strictly private nature, but what we should like to see is a selection of papers, from the immense mass that must at all times accumulate, containing solid and valuable information in them: in this essential, the Gazettes are immeasurably deficient.

One noticeable feature in connection with the Gazettes is, that all allusion to foreigners and foreign appliances is carefully eschewed, nor is a word ever said about the Franco-Chinese Arsenal at Foochow. The bulk of the news has reference to the movements of officials, coupled occasionally with a memorial of such questionable decency, that it is surprising that it should be allowed to appear in print at all.

At one time the rebels claimed a great deal of notice: now very little attention is paid to them. The obvious reason must be that the number of victories is gradually diminishing, and defeats are occasionally taking their place. In the two provinces under the charge of Tso-Tsung-t'ang, the Mahomedan rebels are giving a great deal of trouble, and are proving oftener than is pleasant a match for the Imperialists. The Hoonan men, who are generally considered to be the finest men in the empire, seem to be wholly unable to cope with them.

Kweichow appears to be in a chronic state of rebellion, in fact it generally has been so. The people in that part of the empire are in a wild and uncivilized state, and it would be a fine line indeed that could be drawn between Imperialists and rebels.

The Gazette of the 18th March contains an Edict, directing Li Hung Chang to proceed to Shan-si 陝西, and to take the command in chief of the army there.

It further directs him to go on to Kweichow, after he has suppressed the insurrection in Shan-si. Li has got no easy task to perform, and, judging from the difficulty which has hitherto been experienced in dealing with the rebels in the province to which he has first to betake himself, it is impossible to predict with any exactness when he is likely to reach Kweichow. We are almost justified in assuming, from the appointment just mentioned, that Tso-Tsung-t'ang has experienced a very severe defeat. Had such not taken place, it is hardly likely that he would have been superseded in his command. As far as personal courage is concerned, Tso and Li are perhaps equally matched, but the latter will have an advantage over the former in one respect, and that is, he will be

able to bring to his support a well disciplined army, and a fine park of artillery, which Tso can hardly show.

The Gazette of the 19th March contains a long memorial from the last mentioned personage, reporting the death of a T'itu named Liu-Sung-shan. A paltry victory, wherein 1000 rebels are killed, and 100 horses captured, is announced, but there is little difficulty in seeing, if we are anxious to penetrate beneath the surface, that a disaster, and a tolerably severe one, occurred; and moreover that the Imperialists suffered a loss not of 1000, but of several thousands of their men. It was doubtless this reverse which was sustained that led His Imperial Majesty to cease to confide any longer in his Governor General of Shan-si and Kansuh, and to appoint a man to take his place who had hitherto met with almost uniform success in all his military operations against the rebels.

It remains to be seen what the newly appointed Commander in Chief will achieve. The appointment may end fatally for him, or it may raise him to a very lofty pinnacle of greatness. It not unfrequently happens, however, that a Chinese general who has served his country well for a number of years comes to grief at last. Too much success is almost as dangerous to his position as too little; for if he is not a man of very great eminence he is usually allowed to rest on his laurels after having achieved a few triumphs, but if he is possessed of surpassing talents, and is a great strategist, he is sure to be kept constantly in harness, and to be sent to all parts of the empire to do the dirty work of others. He then encounters the rebels once too often, and by some ill luck or other, suffers a repulse. The result is that his Imperial Master, who is ever ready to receive news of victory, but never of defeat, and who will never admit extenuating circumstances into the case, condemns him at once to lose his position, and it may be his head also.

Of the justice of condemning a man who has experienced a defeat, there may be different opinions. One remark however may be made in connection with the dispensation of Imperial justice, and that is, that as the Emperor has at all times manifested an extreme desire to give every encouragement to those deserving his favours, by showering all kinds of rewards upon them, so is he justified in punishing them if they come short of what he expects from them.

There is a prevalent tendency on the part of Chinese Commanders, in memorializing the Emperor, touching the rebels, to say that a certain victory has taken place at a certain place, and that the rebels have been driven back to their strong-holds.

This little fault, which is often apparent, was commented on sometime ago by a censor, who sent up to the Throne a very long memorial on military organization. The censor very aptly remarked that the rebels ought to be allowed to have no strongholds at all, and that it was absurd for military commanders to make use of the term as it amounted to a tacit admission that those who rose up in arms against the supreme authority had a right to certain places, and that they confined themselves to those places without fear of molestation.

With reference to affairs in Kwei-Chow, there is little or nothing to narrate. Liu Yuch chao, the Governor General of that and the adjacent province (Yunnan), has as much as he can accomplish; but affairs are evidently not so serious under him as under Tso-Tsung-t'ang, or Li-Hung-chang's proposed route would not have been diverted from Kwei-Chow to Shan-si.

A subprefect has offered his support to the Army in Kwei-Chow, and has also agreed to contribute 30 breech loading carbines with 6000 cartridges, 100 seven barrelled revolvers with 10,000 charges, 400 muskets with belts and ammunition pouches complete, 100,000 Caps and 2,000 cattie of gunpowder.

This good news was so unexpected that little credence was given to it at first. The subprefect despatched a messenger to report to the Censorate in the first instance what his proposals were, instead of bringing them to the notice of the provincial Authorities. This course elicited a decree in which Ma-Hsin-yi, the Governor General of the Two-Kiang, was directed to ascertain the truth of the news, and to report the result. The intelligence turned out to be perfectly true, and the subprefect was instructed to proceed to Kwei-Chow, with his war materiel, and to place himself under the orders of Liu-Yueh-chao on his arrival there. This new and powerful support ought to turn the tide a little in favour of the Imperialists, and tend in some measure to secure a victory.

We now turn from military to civil matters, and the first memorial that demands notice is that from Pieu-Pao-t'i, the Governor of this province, asking for permission to resign. His plea was that his mother was getting very old, and consequently required his presence in her declining years; he added also that his own health was very bad, and for these reasons he wished to resign his position. The Imperial rescript, in reply, declined to accept his resignation, but granted him three months leave. The decree closed with an eulogium on the past services of the Governor, but advised him at the same time, in emphatic language, not to make a second

appeal of the same tenor as the first one. During the absence of Pien Pao-t'i, Ying-kwei is to take charge of his seals.

No less than three fires seem to have occurred inside the Imperial city of late, for all of which certain officials are held responsible, and their remissness, as a matter of course, is to form the subject of enquiry by the proper Board. Whilst the Emperor, as has been before remarked, is strict in awarding punishment for neglect, he is equally liberal, on the other hand, in bestowing favours when such have been won. Notably was this the case in the matter of the fires above referred to. The chief officials were censured for what took place, whilst those officials who were instrumental in extinguishing the flames were advanced one degree, and each of the soldiers present received a gratuity of two taels silver out of the Imperial exchequer.

At the triennial selection of high officials who have more than ordinarily distinguished themselves, appear the names of Prince Kung, Wên-siang, Pao-chün (President of the Board of Civil office) Shên-Kwei-fên (President of the Censorate) Li-Hung-tso (Vice President of the Board of Civil office) Tseng Kuo-fan, Li-Hung-chang and Tso-Tsung-t'ang. These are all recommended for special notice on account of their attainments in different spheres of usefulness, and the Board is to take into consideration the proper rewards to be conferred on them.

On Chinese New Year's day the Emperor had to be up very early in the morning, to perform the ceremonies called for by the occasion. At 3, A. M. he took his departure for the Feng-sien Palace, passing through the Ch'ien-ch'ing and the Ching-Yün Gates. He performed the usual prostrations at the Fêng-Sien Palace and returned home by the same road. At 4 A. M. he was off again for the Hall of the Sages where he burnt incense to the God of Medicine; after which he took his seat on the Throne, in the Ch'ien-ch'ing Palace, and there both offered and received tea, besides which he also partook of a slight repast and transacted a little business. At 7, he made his exit through the Ch'ien-ch'ing and the Lung-tsung gates, and thence, through the Yang-Hang Gate he entered the Tz'u-ning Palace. After going through the requisite ceremonies there, he returned once again to his own palace. At 8 o'clock, he went on foot to the Chung-ho Temple, where he received homage from officials and the representatives of tributary states.

At a quarter to 9, he started for the Ta-kao Temple, his route being this time through the Hua-yuan and Shên-wu gates. After the ceremonial had been completed

here, he passed through the Sui-ch'iang gate, and entered the Ching-shan gate, on his way to the Show-huang Temple. Finally he went round by the Hsi-shan road and again entered the Shên-wu gate on his way home.

At noon a banquet was given in the Ch'ien-ch'ing Palace. And so ended the ceremonies which ushered in the ninth year of Tung-chih's reign.

Foochow, April, 1870.

MARCO POLO AND IBN BATUTA IN FOOKIEN.

BY GEO. PHILLIPS.

The object of this Paper is to consider what Marco Polo, and his Commentators, together with the Arab Traveller Ibn Batuta, have said about Fookien, more particularly Zaitun, and I hope that others will be induced to discuss the subject with me, so that the position of the places described by those writers may be definitely settled.

No time can be more fitting than the present for the work in hand, and no men more qualified to give valuable information upon this matter, than the hard working missionaries in this Province, who, while in the exercise of their holy calling, are continually passing and repassing over the same ground that these travellers did some six hundred years ago.

The two editions of Marco Polo's Book best known are those of Marsden in English, and Pauthier in French.

Of these two editions, Colonel Yule in his notices of Cathay (vide proceedings of the Royal Geographical Society Vol. X No. 6, pages 270 and 271) expresses himself as follows:—"Much as Marsden really did in his splendid edition of Marco Polo, it would be no exaggeration to say that the illustrations of his narrative have been more than doubled since that day, from the stores of Chinese, Mongol and Persian histories; and within the last few years Paris has sent out an edition of the traveller, by M. Pauthier, which leaves far behind anything previously accomplished. If there was anything to regret in this work, it was that there was an acrimony displayed towards some of the editor's predecessors, such as Klaproth, which make us outsiders marvel, and exclaim," "Tantane animis cœlestibus iræ? Wherefore should the language of the celestial Empire have so bad an effect on the temper of its students?"

Marsden's edition is translated from the Italian of Ramusio.

The text of Pauthier's edition is that of Rusticien of Pisa, said to have been written in French, in the prison in Genoa, 1298, from Marco Polo's own dictation.

I will now proceed to shew how the disagreement of these two texts in their description of Fookien, makes the fixing of the places mentioned a somewhat difficult task.

The Chapters relating to Kue-lin-fu are in both editions in perfect harmony with each other. But in the three following chapters, the latter of which treats of Zaitun, they materially differ with regard to the orthography of proper names, and the geography gets confused; but, to enable the reader to form his own conclusions respecting them, I will first give Marsden's English version, and afterwards a translation of Pauthier.

* Chapter 75.—Of the city of Unguen. Upon leaving the city of Kue-lin-fu, and travelling three days, during which you are continually passing towns and castles, of which the inhabitants are idolaters, have silk in abundance, and export it in considerable quantities, you reach the city of Unguen. This place is remarkable for a great manufacture of sugar, which is sent from thence to the city of Kanbalu for the supply of the court. Previously to its being brought under the dominion of the grand Khan, the natives were unacquainted with the art of manufacturing sugar of a fine quality, and boiled it in such an imperfect manner, that when left to cool it remained in the state of a dark brown paste. But at the time when this city became subject to his majesty's government, there happened to be at the court some persons from Babylon who were skilled in the process, and who being sent thither, instructed the inhabitants in the mode of refining the sugar by means of the ashes of certain woods.

Chapter 76.—Of the city of Kan-giu. Travelling fifteen miles further in the same direction, you come to the city of Kan-giu, which belongs to the kingdom, or vice royalty, of Koncha, one of the nine divisions of Manji. In this place is stationed a large army for the protection of the country, and to be always in readiness to act, in the event of any city manifesting a disposition to rebel. Through the midst of it passes a river, a mile in breadth, upon the banks of which, on either side, are extensive handsome buildings. In front of these, great numbers of ships, are seen lying, having merchandise on board, and especially sugar, of which large quantities are manufactured here also. Many vessels arrive at this port from India, freighted by merchants who bring with them rich assort-

ments of jewels, and pearls, upon the sale of which they obtain a considerable profit. This river discharges itself into the sea, at no great distance from the port named Zai-tun. The ships coming from India ascend the river as high up as the city, which abounds with every sort of provisions, and has delightful gardens, producing exquisite fruits.

Chapter 77.—Of the city and Port of Zaitun, and the city of Tin-gui.

Upon leaving the city of Kan-gui and crossing the river to proceed in a south-easterly direction, you travel during five days through a well-inhabited country, passing towns, castles, and substantial dwellings, plentifully supplied with all kinds of provisions. The road lies over hills, across plains, and through woods, in which are found many of those shrubs from whence the camphor is procured. The country abounds also with game. The inhabitants are idolaters. They are the subjects of the grand Khan, and within the jurisdiction of Kan-gui. At the end of five days' journey, you arrive at the noble and handsome city of Zaitun, which has a port on the sea-coast celebrated for the resort of shipping, loaded with merchandise, which is afterwards distributed through every part of the province of Manji. The quantity of pepper imported there is so considerable, that that which is carried to Alexandria, to supply the demand of the western parts of the world, is trifling in comparison, perhaps not more than the hundredth part. It is indeed impossible to convey an idea of the concourse of merchants and the accumulation of goods, in this, which is held to be one of the largest and most commodious ports in the world. The grand Khan derives a vast revenue from this place, as every merchant is obliged to pay ten per cent. upon the amount of his investment. The ships are freighted by them at the rate of thirty per cent. for fine goods, forty four for pepper; and for lignum aloes, sandalwood, and other drugs, as well as articles of trade in general, forty per cent.; so that it is computed by the merchants that their charges, including customs and freight, amount to half the value of the cargo; and yet upon the half that remains to them their profit is so considerable, that they are always disposed to return to the same market with a further stock of merchandise. The country is delightful. The people are idolaters, and have all the necessaries of life in plenty; their disposition is peaceable, and they are fond of ease and indulgence.

The river that flows by the port of Zaitun is large and rapid, and is a branch of that which passes the city of Kin-sai. At the place where it separates from the prin-

* Marco Polo's travels.

cial channel, stands the city of Tin-gui. Of this place there is nothing further to be observed, than that cups or bowls, and dishes of porcelain ware are there manufactured."

M. Pauthier's edition does not materially differ from the above till we come to a description of Unguen or Vuguen, and as the French here presents to me some difficulties, which although with the assistance of a French friend I have tried to clear up, I prefer giving the original of this particular sentence, with a translation, in preference to giving my translation alone.

"Autre chose n'y a qui conter face [Que-li-fu]; si compterons d'autre. Sachiez que es autres trois journées outtre et plus XV Quinze milles, treuve l'en une cité qui a nom Vuguen en laquelle on fait grant planté de sucre. Ilz sont ydolatres et ont mounoie de chartretes.

There is nothing else worth telling about this, [Que-li-fu, Kien-ning-fu,] so we will discourse about other places.

Know that after another three days journey and 15 miles beyond, you come upon a city called Vuguen, in which much sugar is cultivated. Its people are idolaters and have paper money."

The rest which is comparatively easy reads as follows:—

"There being nothing more to relate about it, we will tell about the nobility of Fuguy.

Chapter CLV.—What is related of the grandeur of Fuguy. You must know that this city of Fuguy is the key of the kingdom, and is called in that region Chonka, which is also one of the nine divisions of the country of Mangy. This is a great commercial and manufacturing city. Its inhabitants are idolaters and are subject to the great Khan. A large body of military belonging to the grand seigneur are stationed here, so that the kingdom may be well guarded, for this city is in the habit of suddenly breaking out into rebellion. And know that through this city there flows a great river which is a mile in width. Much sugar is manufactured in this city, and there is also a great trade carried on in pearls, and precious stones. For several ships from India resort thither which bring many precious wares. Near this city is the port of Kayteu, which is on the sea at the mouth of the said river.

There are many beautiful and delightful gardens there, and it is a very magnificent and well kept city, and there the necessities of life are abundant and cheap.

Chapter CLVI.—What is said concerning the city of Çaiton.

Now know that on leaving Fu-guy, having crossed the river and travelled for 5 days

through a most beautiful country, you then come upon the city of Çaiton, which is very grand and noble, and is under the jurisdiction of Fuguy."

The other part of this chapter differs but little from Marsden's, except a more lengthy description of Tiunguy which reads as follows:

"You must know that near the city of Çaiton is another city called Tiunguy, where much beautiful porcelain is made, and in no other place is it made except in this, and it is very cheap. The people of this city of Tiunguy have a language of their own."

In the notes to these chapters, M. Pauthier considers Vuguen to be Hou-kouan, one of the districts of Foochow, which is the softened manner in which the Mongols would pronounce Hou-kouan.

Fugui—he recognizes as the present Foochow-foo, and gives the following interesting account of it.

"Foochow is the chief place of the department of this name, and at the same time the Capital of the province of Fookien.

Under the Mongols it was the chief place of the circuit of that name.—Fou-tchou-foo established in 1278. Three years after in 1281, they removed the seat of the government of the Province from Chinchew where it was, to Foochow, and the following year in 1282 they removed it back again to Chinchew. In 1283 it was again removed to Foochow.—at last in 1285, it was incorporated with the government of Kiang-tche which had its head quarters at Hangchow.

Chonka—Klaproth (Nouv. Journ. Asiat. t. xi p. 471) d. m. Neumann in Brouck (p. 630) have pretended that this name of Chonka, given by Marco Polo to the Province of Fookien, was simply the transcription of Kiang-tche, the denomination of the province of this name.

But if such were the case, why have they not given the preference to the province of Kiang-tche the name of Chonka, in the place of reserving it for the province of Fookien?

The truth is that it is a pure supposition of these two sinologues, which rests upon no certain foundation.

The name of Chonka was given by the population of the country, at the time of Marco Polo, to the Province of Fookien, because this province had formed, from 709 to 754, a kingdom all but independent, whose capital was at Kien-tchou (later Kien-ning), and this kingdom was called Kien-kuo, or according to the pronunciation of the country Kien-ko, or Kien-kok. This is undoubt-

edly the origin of the word Chonka, and of the kingdom of Chonka.

And know that through this city [Fuguy], flows a great river a mile in width.

This river is the Min-kiang or Ban-kiang according to the Fookien pronunciation. In our days it no longer passes by the town of Foochow, as it did in Marco Polo's time; one of its branches crosses the market place of Hou-kwan.

Kayten.—This name has been confounded by commentators with that of Cayton. The text however which says that this port is near the town of Foochow, and that this same river which passes by that city flows by it (Kayten), should have kept them from falling into this error."

After indulging in a diatribe against former commentators for their absurdity in confounding this Port with the real Cayton, he gives the following opinion regarding the situation of this place.

"The river Min which passes to the South of Foochow has several names towards its mouth. Fifty li to the N. E. above *Tchang-lo* it is called *Mei-hoa-kiang*. Such denominations point to spots suitable for Ports (Ma theou), near where the river falls into the sea.

It is this port (Ma-theou) which is without doubt more naturally called (Hai-theou), port upon the sea, or upon the borders of the sea, which Marco Polo designates by the name of Kayten, which is a very exact pronunciation, the first syllable being pronounced with a strong aspirate.

This port would from its very position furnish provisions in abundance.

Cayton, M. Pauthier asserts to be Chinchew. *Tiunguy*, *Teh-hua* or *Teh-houa*, according to the Fookien pronunciation, is a dependency of the Department of *Yuug-Chun-Chou*, famous for its manufactures of white porcelain vases."

I have thus laid before my readers portions of the two best known texts of Marco Polo's Book, and likewise M. Pauthier's notes upon the same. The question that now presents itself is, can M. Pauthier's localities be accepted? I will give my opinion of the localities mentioned in the next number, but, in the meantime, I should feel obliged if any one will answer the important question, as to whether Foochow was a Port visited by ships from India during the Mongol dynasty, and whether, in the *Foochow-foo-chih*, there is any record to be found of a Collector of Customs being in office there previous to the Ming Dynasty.

(To be Continued.)

OVERLAND TRIP FROM KIU-KIANG TO FOOCHOW.

[The following Notes and Itinerary are furnished for publication in the *RECORDER*, by two members of the party which made the Trip—consisting of Messrs. N. G. Hollingworth, A. K. Cunningham and F. M. Youd. The spelling of the Chinese characters is according to Morrison. Nearly all the characters themselves which occur in the account, after the party left the Po Yang Lake, will be found in the Itinerary to be published at the end of the Notes. Ed. Ch. R.]

19th March 1870. Left Kiukiang at 12: 30 p. m. Walked to Taku-sang, a village on the borders of the Po-yang Lake, about 14 miles distant from Kiu-kiang. There we found the "White Deer" (a yacht belonging to Mr. Hollingworth), waiting for us; embarked at 5 o'clock, and got underway about 6—proceeded in a southerly direction, with a fresh northerly breeze. At 8 p. m. passed Ping-fung-shan; at 9, abreast of the Widow's Rock, anchoring for the night off the city of Nan-kong-foo, about 10 miles from Taku-sang.

20th March. Underway at 5: 40 a. m. A cloudy morning, with a light easterly wind, which soon died away. Passed Laon-ye-moun at 8 a. m. At noon passed within 4 miles of Woo-ching. The Ning-chows teas are transhipped here; it is the most important place on the lake. Landed on the small rocky island of Seaou-ke-shan, which rises from 150 to 200 feet above the level of the lake; also went on shore at Taku-shan, the highest point of which is about 500 feet. At 5 o'clock abreast of Too-chang, exactly opposite to which is a bold, black bluff called Woo-kung-taou or Centipede head. We now entered what may properly be called the Po-yang lake. At 8: 30 p. m. anchored for the night, on the south bank, off Gold point, distant from Nan-kong 21 miles.

21st. Underway at 3 a. m. A fine bright morning but no wind; making slow progress in shallow water, reached Altar Island at 1 p. m. At 2 o'clock commenced tracking along a low flat bank, on the highest part of which there was a slight sprinkling of soil. On this we found grass growing luxuriantly. At this season of the year, the lake seems to consist of low sand-banks with rivers running between them. We saw large flocks of geese on the banks, and several large birds which appeared to be turkey bustards. The weather was bright and warm during the afternoon, but we had no wind to help us along. Anchored for the night at 7: 45, close to two large trees opposite the village of Kang-shan, distant from Gold point 26 miles.

22nd. Underway at 4:30 a.m. Went on shore at 7, on low land alongside of which the boat tracked; found a good crop of grass growing on this land to the height of about 3 inches; it reaches about 2½ feet when it is cut in the early part of way, and is used for cattle-feeding, &c. At 9 a.m. passed Mei-khe, a Mandarin Station, consisting of a few wretchedly built mat and mud huts; the place is at present only a few feet above the level of the lake. Beyond Mei-khe we entered a narrow winding channel, with strong current, and low banks of alluvial soil on each side of us, on which we found grass growing to the height of six inches. At 12:30 p.m. passed some rocks of red sandstone rising on the left bank to the height of about 100 feet; on these we noticed the high water mark of last year, which is about 12 feet above the present level. At 2 p.m., reached Shwuy-hung, a small town at the mouth of the Kin-kiang; it is a clean-looking place, but appears of no great importance. It would however become such in the event of the Po-yang lake being opened to foreign steamers, as merchandise to and from places on the Kin would be transhipped here. Some 200 boats and junks from different quarters lie alongside the town. The river here is not more than 250 yards broad, but immediately above the town it increases to about double that breadth. Stopped for provisions, and proceeded on our journey at 3:30 p.m. Continued through a flat country with grassy banks on each side; hills visible in the distance to the E. and S.E. At 7 o'clock, anchored for the night about 6 miles above Shwuy-hung.

23rd March. Opened with a beautiful morning, wind in the S. W. Started at 5:30 and tracked along the left bank. We went on shore at 7:30, and walked till 11 o'clock; the river here is well banked on both sides. During last summer, the water evidently overflowed these banks, as they are in many places broken by the action of the water. The only crops growing to any extent are wheat, and the cabbage oil plant; the latter is very extensively cultivated. It is at present in flower, the bright yellow of which contrasts beautifully with the dark green of wheat and the red patches of earth. A good deal of land is at present under irrigation for paddy. We passed numerous small villages; the country is gradually becoming more elevated, the higher ground is planted with stunted pines; in the lower land few trees are met with except willows. A good S. W. breeze at noon enabled us to make 4 miles an hour against a 1½ knots current. The river here is winding, and the banks are steep, the breadth varies from 150 to 200 yards. The water is yellowish in color. The ground for miles around is of a bright red color. We here observed two modes of fishing; one plan being by prodding with long bamboos with two-pronged forks attached; the other is peculiar. A long narrow sampan is placed in the stream, with a white board all along one side which slopes from the gunwale to the water. This

attracts the fish, and they jump into the boat, on the other side of which a net is raised to prevent their jumping over. At 1 p.m., we reached Loong-chin, a small town situated on the right bank of the river, 25 miles above Shwuy-hung; it is seemingly of no importance, but contains some well built houses, and has a clean appearance. Above this point, the stream is within natural banks, and is about 400 yards across; the country becomes slightly more elevated, and hills are seen in various directions; a range, about 250 feet high, rises from the river opposite Loong chin, and runs in a south easterly direction. At 5 p.m. passed Ta-kew, a straggling village situated on both banks of the river, which is here 400 yards broad; above this, the country becomes still more elevated, and hills from 100 to 200 feet rise from near the river banks; the current here appears a little stronger. Anchored at 6:30 p.m., a little above a small village, in company with 8 or 9 boats bound for Ho-kow, having travelled to-day 24 miles.

24th March. Another beautiful morning. Light S. wind, a little hazy in the S. E. Underway at 5:30, tracking along the right bank. We took a stroll on shore at 7; passed through a small village, called Nën-shan, the houses of which are remarkably well built, the lower part of most of them of well-cut red sandstone; the country here is hilly; found azaleas beginning to bloom; few other flowers are met with; the hills around are all of red sandstone. At 10:30 a.m. reached Hwang-khe, a small town about 9 miles above Ta-kew. It extends for about half a mile along the right bank of the river, and appears rather a busy place. We anchored a little above this, and attempted to engage a Ho-kow boat to take us on, as we found from inquiries that the "White Deer" was not suitable to pass the various rapids above Ngan Jin. Being unable to charter a boat to answer our purpose, we proceeded on our course at 2 p.m., in the hope of being able to obtain one higher up. We found it extremely hot while at anchor; there was not a breath of wind and the thermometer reached 88°, being 31° higher than the maximum of the 20th; the barometer falling steadily, and every appearance of a thunderstorm. The banks of the river above Hwang-khe are of red sandstone, and are much higher than those below. Some fine trees are seen about here. At 3 p.m. crossed over to Mei-keang, a small village pleasantly situated at the junction of a small stream with the Kin. The current here is strong, in places, as much as 3 miles an hour; from this, to near Ngan Jin, the river is from 500 to 600 yards wide, and the stream is rapid; we made slow progress, except for a short time during a little breeze from S. At 6 o'clock, we reached Ngan Jin-hien; the city wall runs parallel with the river for about a mile. It is of red sandstone, and well built, apparently not more than 15 or 20 years old. The place has a quiet appearance, and does not seem to be of much importance. At 6:30, anchored a little above the town, in company with some of the

Hokow boats which started with us this morning. Distance travelled to day was 15 miles. During the evening succeeded in engaging passages in a Hokow boat, which was taking a small quantity of hemp from Woo-ching to Hokow. The boat is a good specimen of her class, nearly new, and in every way suitable for our purpose, having plenty of room for ourselves and baggage. Her length is 65 feet; breadth 14. She carries a crew of five men; three extra hands are to be engaged higher up to assist us over the rapids. The Captain agrees to take us to Hokow, in five days, for 9000 cash.

24th. Transshipped to our new boat at 6 a. m., and find her in every respect comfortable; proceeded on our journey at 6:30, tracking and poling up stream, in which are several small rapids. The country above Ngan Jin is not so well cultivated as it is below. Wheat and the cabbage oil plant are still the prevailing crops. The right bank of the river consists of red sandstone and red clay. Went on shore at 8 o'clock, and walked over some barren hills of red sandstone; saw several large camphor trees growing in the lower land—passed several brick and tile manufactories. The country here is fairly populated, the people curious, but perfectly civil in their behaviour to us. Returned to the boat at 11 a. m. Half an hour after, passed Kwan-pai, the boundary between the departments of Yaou-chow and Kwang-sin. A coromant raft came alongside, with 4 birds on board, purchased 2 fish called Kwei-on, for 115 cash. At 1 p. m., about 8 miles above Ngan Jin, passed some enormous sandstone boulders on the right bank of the river; they are called the Wan-tan lo-keas; numerous red sandstone quarries are here seen on both banks of the river. A short distance above this, a small stream flows in on the right bank, near the mouth of which is a good stone bridge of 5 arches. Reached Ying-tan, at 3 p. m. and remained there one hour for victualling. Strolled on shore at 5; found the country rather bare, and crops poor. Went through the village of Shih-koo; here we joined our boat and anchored for the night in a sheltered spot about 15 miles from Ngan Jin. Weather threatening, and very hot. Barometer down more than $\frac{1}{2}$ inch since the 20th; experienced a heavy thunderstorm with violent squalls between 8 and 9 o'clock.

26th March. Underway at 5:30 a. m. Walked on shore at 7; country getting more and more barren—the red sandstone in many places cropping above the surface. The current in the river here is very strong, and our boat made slow progress in tracking against it. Thunderstorm recommenced at 10 o'clock; took shelter in a cottage; the inmates were very shy, never having seen any foreigners before. However they soon gained a little courage, and treated us to a repast of peanuts, rotten cabbage, and sweetmeats made of rice, sugar and burnt seeds. The storm lasted till about noon, when we returned to the boat, and proceeded towards Kwei-khe, which city we reached at 2 o'clock, we having made only

9 miles in 6½ hours. This seems the most important place we have yet reached. It is surrounded by a good wall of red sandstone. A bridge of boats here crosses the river; the number of boats used, varies from 60 to 80, according to the height of the water. We were obliged to remain here all day, the expense being that the cargo had to be examined by the customs; however no official came on board. In the evening, we received visits from the representatives of three Hokow Tea hongs, who were each anxious that we should go to their respective hongs in Hokow, as they understood we were going up for the purpose of buying Tea.

27th March. Thunderstorm continued at intervals during the night, and until 7 this morning. At times it was very violent and the rain came down in torrents. Got underway at 8:30, and proceeded up against a freshet, making slow progress with 7 trackers; the boatmen are a strong set of fellows, and do their work well. The country here is rather bare, but it begins to assume a more interesting aspect; there are several striking hills in the neighbourhood. About 1 mile above Kwei-khe, on the left bank of the river, there is a natural bridge in a huge rock of red sandstone, which presents a remarkable appearance; it is called the Wizard's bridge. The river is much flooded with the late rain, and many of the crops are under water. Passed a Kun-chow boat which was dismasted and unroofed on the evening of the 25th; saw also a sunken junk, the effects of the recent storm. At 3:30 p. m., abreast of the Kwei-fung-shan (Tortoise peaked hills), a remarkable mass of rocky peaks, some of them rising to the height of more than 100 feet, and presenting a most singular appearance; they are from 5 to 10 miles from the river, and are seen from a great distance. At 4 o'clock another storm; hove to, with 3 anchors out, current running about 4 miles an hour; proceeded a little further up, and anchored for the night a short distance above the village of Shoo-keak-keang, having travelled to-day about 21 miles.

28th March. Underway at 5 a. m. A good W. breeze enables us to make 2 miles an hour against the rapids, which are still flooded, though the water has fallen about 2 feet since last night. At 8 a. m. passed a very handsome 7 storied pagoda, on the left bank of the river, near the summit of which are several small trees and bushes growing, which at a little distance give the appearance of a crown. At 9 o'clock, passed Yih-yang, a walled town in the department of Kwang-sin; it is an unimportant place; the wall is low, and the buildings inside are visible from the river. At 11:30 went on shore, and walked across a barren country to the village of Kwang-sah-keang, which is pleasantly situated on the left bank of the river. A small river flows into the Kin here; about 12 miles up this stream, coal is found at a place called Hoo-fang. Anchored at Hwang-sah-keang for the night, the boat having arrived here at 3:30.

On shore for a walk in the evening; saw several fine large camphor trees, one of which measured 65 yards between the extreme branches. The country is very fine around here and well cultivated; there is very little variety in the crops growing; small patches of hemp are seen here and there. Distance travelled to-day 18 miles.

29th. Underway at 6 a. m. Strong N. E. wind blowing; quite a change in the weather. Last night, thunderstorm again with much rain. Walked on shore at 7 o'clock, on the right bank, a distance of about 3 miles, to the small village of Tsing-shan-wan, where the boat joined us at 9 o'clock; obliged to remain here all day in consequence of a strong blow from the E. N. E. Behind this village is an enormous mass of red sandstone, rising to the height of about 600 feet; the side nearest the river presents a precipice of nearly 200 feet in height, called the Chay-ting-shan. We ascended this by a zig-zag path, and in some places by steps cut in the rocks which are nearly perpendicular; passed 4 gateways on the way up. On getting through the 4th, we came to a deep ravine of wild appearance; the road leads round this ravine to the summit of the hill, on and near the top of which are several mud houses in a dilapidated state. The place was in the possession of the Imperialists when the rebels overrun this country; the only inhabitants of this wild place, that we saw, were two old men living in one of the houses; it was hard to say how they gained a livelihood. It continued to blow hard all day, with thunder and rain occasionally.

30th March. Blowing a hard gale from N. E. all night. Thunder at intervals, sometimes very heavy; at 5 a. m. the thermometer down to 53°. Underway at 5:30, with 9 trackers dragging us through a heavy current; the river much flooded with the late rains. Arrived at Ho-kow at 11 a. m. Heavy rain nearly all day prevented us going on shore. It cleared off towards evening, so we took the opportunity of crossing the river to try and get a view of the town. We ascended one of 9 rocks, which are all about 150 feet high; they are called the 9 Lions fording the river. We had a good view of the town from this point; it does not seem such an important place as one is led to suppose, from the descriptions given by Fortune and Milne. The trade doubtless has very much fallen off, as formerly the Foh-kien teas were packed here, for both the Canton and Shanghai markets; still it does not appear to have ever been of much greater extent than it is at present. The town is situated on the left bank of the river, at the point where a small stream joins the Kin; it is more than one mile and a half in length, and of little depth except at the east end, where it may be from $\frac{1}{4}$ to $\frac{1}{2}$ mile in breadth, the houses being closely built. We did not see more than 200 boats lying alongside the town. This evening, engaged 12 coolies to carry our baggage to Woo-e-shan, at the rate of 25 cash per entry, and made preparations for a start at 5:30.

31st March. Up early, packed up, and left our boat at 6 a. m. Walked through Ho-kow, passing many well built hongs; the streets appear cleaner, and the buildings better than in most Chinese towns. Went to the Wing-tseang Tea hong where we expected to find our coolies. They however did not turn up, so we walked slowly on, and waited for them at a village about 3 miles from Ho-kow. The country around here is well cultivated; a great deal of land is being prepared for paddy; did not see any above ground. The stream that flows into the Kin, at Ho-kow, winds through a fine valley of small extent; the hills on each side are covered with fine azaleas in full bloom. Our baggage joined us at noon, but instead of having 12 coolies, which we had arranged for, we only got eight, and a miserable set of fellows they were. We saw the necessity of engaging further help before we could proceed far on our journey. At 1 p. m. we crossed the stream, in a ferry boat, at a village where all the inhabitants turned out to see us, they having been warned of our approach. They were a very orderly crowd, and did not attempt to give us any trouble. At 2:50, crossed the pass which is mentioned by Fortune, in the account of his journey from Ho-kow to Wu-e-shan. There is a small temple here built into the side of the rock, in which a number of beggars have quarters. At 3:30, halted for the night, at a tolerably comfortable Tea house, 8 miles from Ho-kow, not being able to get further on account of rain.

(To be continued.)

THE DELEGATES' VERSION.*

BY REV. CARSTAIRS DOUGLAS.

In a recent number of the *RECORDER* † a short article appeared in which I proved that the Chinese version of the *New Testament* which is published by the British and Foreign Bible Society, and used by nearly all the British and German missionaries, (and also by the American missionaries at Fuh-chau and Amoy) is unquestionably *The Delegates' Version*.

* We give this paper a place in the *RECORDER*, not because we believe Mr. Douglas proves what he attempts to prove, nor because we think it good taste thus to assail the opinions of our predecessor after he has left the editorial chair and especially after he has left the country. We quite agree with Mr. Baldwin that the term *Delegates' version* is improperly applied to the greater part of that translation of the Sacred Scriptures which is known by many under that term, because the gentlemen who made it were not *when they made it* acting as delegates from their Missions in China, having already withdrawn from the Committee of Delegates, in accordance with instructions from the London Missionary Society in England. Although made "by the same hands, on the same principles and in the same style" &c. the greater part of that trans-

On this point no reply or objection was possible; and of course none was made: but as the late Editor took the opportunity of making the statement that the version of the *whole Bible* approved by the Br. and For. Bible Society could not be properly termed the Delegates' Version, I have to ask a little space in the columns of the *RECORDER* to prove that the version of the *Old Testament* is also entitled to be so named.

The proof divides itself into two parts, in regard to the portions of the Old Testament *before* and *after* the ninth chapter of Deuteronomy.

(1) From the beginning of Genesis to the 9th of Deuteronomy, the translation in question is again *beyond all dispute* "*The Delegates' Version*:" for up to that point it was composed by the united Committee of Delegates for the translation of the Old Testament, a Committee which was appointed by the *whole body* of Protestant missionaries in China, in the same way as the Committee which had translated the New.

This portion had not indeed, at the time when the Committee broke up, undergone the final revision: but the changes in that final revision were very

lution was not done at the same time as the work they performed when they acted as part of the Committee of Delegates, and hence for truth's sake should not be called by the same name as the work they performed when acting as part of that Committee. This position seems to us to be impregnable. Why else should Mr. Douglas introduce the words "although on slightly different grounds," to palliate or justify the conclusion to which he comes? Indeed he virtually admits the position of Mr. Baldwin. For he says they made it "*by themselves*," that is when not members of the Committee of Delegates, and after they had withdrawn from it, while translating alone and not connected with it. The "slightly different grounds" were entirely different grounds. For they did not sustain the same official or representative relation in making it as they sustained when making the Translation of the New Testament. What a man does out of a particular office, although "in the same principles and in the same style," ought not to be called by the same name as what he did when in that office.

The act of an ex-chancellor cannot be said to have been done by the chancellor. The deeds of an ex-president, cannot be affirmed to have been performed by the president. Really the version in question should be known as "*The Ex-delegates' version*," rather than the Delegates' version.

We make these statements in explanation of the views held by our predecessor, not to invoke excited and protracted discussion on the subject. Such a state of things, Mr. Douglas himself would doubtless deprecate; for he has an article in vol. 2nd, dissuading from "Polemics." [Ed. C. R.]

† Vol. 2nd, Dec. No., page 222.

few, and were made by the hands of the same three missionaries (Medhurst, Milne, and Stronack) who had really done the work in the united committees.

The thorough identity both of style and of the principles of translation must be manifest to any reader competent to judge, who compares this portion of the Old Testament with the *unquestionable* "*Delegates' Version* of the New Testament."

(2) The remainder of the Old Testament was translated by the same three men who really were the translators of the parts already noticed.

The only persons who had even a nominal connexion with the New Testament Committee were Drs. Boone and Bridgman with the Rev. W. M. Lowrie. Of these, Mr. Lowrie died when the work of translation had only reached the 23rd verse of the first chapter of Matthew; and Dr. Boone bears witness against himself in a letter written after the completion of the New Testament that he had "*never worked one hour* on the said translation." Dr. Bridgman was indeed very regular in his attendance; but he never contributed a whole verse to the translation, and but rarely even a phrase or a word.

Of the members of the Committee on the *Old Testament*, several never took their seats; and of those who made their appearance, Dr. Boone took no part in the translation, having been present only one day when some rules were made: Mr. Culbertson was present scarcely one month out of the six that the Committee sat; and the only names that can even appear to rank along with Medhurst, Milne and Stronack are Dr. Bridgman and the Rev. J. L. Shuck; but they contributed as little to the translation of this portion as Dr. Bridgman had done to the New Testament, a fact abundantly confirmed by the very different quality of the version which they made after the separation.

The facts stated above are collected from a variety of authentic sources, almost wholly from letters and pam-

phlets published at the time, which certainly would not have been allowed to pass uncontradicted if contradiction had been possible. I would have given quotations, but for the fear of trespassing too far or the available space in the RECORDER, and trying too much the patience of its readers.

But to any competent scholar such historical proofs are unnecessary: for the identity of style before and after the 9th of Deuteronomy is amply sufficient to prove the identity of authorship. Of course by a "competent scholar" I mean one who can read with facility a number of verses consecutively as they stand in the *character* (without delaying to break them up into *colloquial*), so as to catch the exquisite beauty of the classical style, and to observe how thoroughly the connexion of the whole context is secured by the accurate use of particles and the idiomatic arrangement of clauses. To such a critic it will be self-evident that the second half of Deuteronomy is the same in style and manner of translation with the first half of the book, and that all the other historical books of the Old Testament are strikingly similar to the Pentateuch and the New Testament, with the exception of such changes as are due to the difference of the subject matter, and to the increasing experience of the translators.

Perhaps at first sight, the Prophetic and Poetical books may seem to shew marks of different hands, or of different principles of translation: but a closer examination will show that they differ only as the translations of highly poetical compositions *ought to differ* from those of simple prose, and that the changes in the style of the Chinese are graduated with singular exactness according to the degrees of variation in the ease or difficulty of the idiom, and the greater or less poetical character of the original.

And while on the one hand the prose portions of the Prophets will be found very similar in diction to the Pentateuch, there will on the other hand be found parallel examples of the higher poetical style in such passages as the

blessing of Jacob, the song of Moses at the Red Sea, and the prophecies of Balaam which were translated before the joint Committee broke up.

Compare with this the fact that on the breaking up of the Committee, the other party immediately set to work to *recast entirely* the whole of the New Testament and Pentateuch, not only themselves adopting a *wholly different* style of composition and principles of translation, but *attacking* the portions that had been composed by the unbroken Committees.

The extraordinary difference of style can indeed be easily observed without travelling beyond the limits of the Bridgman-Culbertson version itself, as whole clauses (and sometimes larger portions) of the Delegates' version have often been transferred verbatim into the new version, where to a practiced eye they shew themselves like ancient sculptured stones built into a modern wall. And in one case a whole book (the Lamentations of Jeremiah) has been thus transferred with the exception of a change in the word for "God" in one verse.

As therefore the version published by the Br. and For. Bible Society is uniform throughout, really made by the same hands on the same principles and in the same style, and as nearly the half of it was made by them in the joint Committees, where the solidity of their learning, the accuracy of their scholarship, and the correctness of their principles secured the assent of their colleagues, it surely cannot be wrong to give the same title (though on slightly different grounds) to the other portion, of strictly corresponding character, which they made by themselves.

Amoy.

THE CHRISTIAN'S CHOICE.

During a very severe illness at Foo-chow the Rev. Wm. C. Burns was asked by a friend whether he would rather *go or stay*: he replied that he had no choice.

No choice! No choice!
Be it the Father's will
That here I wander still
Where moaning, bleak winds chill,
I yet rejoice.

No choice, though here
Ofttimes the heaving sigh,
Ofttimes the tearful eye,
Tell of the hopes that die
And leave me drear.

No choice, though oft
I struggle hard with sin,
Have foes *without*, *within*—
Live midst the battle-din,
Not music soft.

No choice, though *there*,
In the heavenly home of light
Is my mansion fair and bright,
And a robe of spotless white
For me to wear.

No choice! My Friend—
The loving Savior dear—
Is with me *here*, or *there*,
I'll trust Him without fear
E'en to the end.

No choice! Leave given,
Sometime I'll lay it down,
This armor for the crown,
The "passionless renown"
And rest of Heaven.

F.

NOTES, QUERIES, AND REPLIES.

N. B.—It is proposed to number the *Notes, Queries and Replies* for volume 3rd, in the order in which they are inserted. Replies should mention the *Queries, by number and by page*, to which they refer, so as to facilitate reference to them. When the Query replied to, is long, it need not be quoted in extenso, but the subject-matter of it should be given at the beginning of the Reply.

CONFUSION OF NAMES.

NOTE 1.—There is some confusion in Chinese and English works, between 北平, *Peh-p'ing*, a *pieh-ming* of the present city of *Tsun-chau-fu*, in *Peh-chih-li*, and *Peh-king*, 北京 the metropolitan city wont to be perversely called *Pe-kin*.

Peh-p'ing was a temporary capital of *Yung-loh*, the *Ming* Emperor, who afterwards constituted Peking the 上都, *Shang-tu*, as the Mongols would have called it, in opposition to Nanking, once the capital of China, and the chief city of 南直隸, *Nan-chih-li*, the counterpart of 北直隸, *Peh-chih-li*.

There is also some uncertainty about the identification of 建業 *Kien-yeh*, with *Nan-king*. Chinese official works refer this name to *Shang-yuen-hien*, the principal district of *Kiang-ning-fu*, the name of the present department around the de-capitalized city of what was once properly called, *Nan-king*.

Any information on this subject would be interesting.

F. PORTER SMITH.

UNBINDING GIRLS FEET.

NOTE 2.—It was argued, by whom it matters not, that a Chinese small foot could not by unbinding become of service. This is like the doctor who swore a half-penny could not pass through the rima glottidis because he had discovered an anatomical impossibility; the fact being a half penny just then lay before him which had been taken out of the windpipe, so it must have passed the rima, the doctor, and his impossibility notwithstanding. As proof of what I say, I have seen five or six girls who had their feet unbound, who walk, and, when there is need for it, run, and carry burdens, never dreaming that it is no use their doing the like, since their feet are of no good. But I am struck particularly with the case of one girl. I had her foot uncovered to me while the bandages were being still used and what was disclosed? Such a small appearance under the pretence of a foot, that I at once mentally said this is useless, forever, save in the bandages. To unbind this, and keep it so, would be to entail life-long halting and pain. The Astragalus and cuneiform bones were tilted out of their places and a new modification of the ankle joint was formed, and the os calcis, and first

metatarsus touched so as to form the entire sole. Well, I am told this girl, (she is about twelve) has had her feet unbound, the astragalus and the cuneiform bones have descended so as to separate the os calcis and first metatarsus each towards its own place and repair in part the broken arch, while the girl goes hither and thither nimbly. There was great difficulty in moving the first week after unbinding, but subsequently the power of motion came with rapidity; only a swelling of the foot and ankle remain, which is the characteristic of all these cases.

THE POSSESSION OF MACAO BY THE PORTUGUESE.

NOTE 3.—Many things have been written upon the right by which Portuguese hold Macao, and yet nothing definite has transpired. I may venture to give a little hint upon this point.

From Dungstedt's Historical Sketch I notice that even the Portuguese themselves can not well prove as to the lawful possession of Macao now held by them, judging from the Ministerial Memorandum which was drawn long ago. I notice what they said, that Macao was held by "the success of the chivalrous arms of Portugal." In the Asia Portuguesa written by Manoel de Parie e Souza, they alleged, that they obtained permission to inhabit Macao, because they had cleared the Island of pirates. For this Macao was granted to them in perpetuity. But as no authentic proof could be produced, I could only say, that the cession rested merely upon presumption. For instance, if I am asked by what right the English have to govern the island of Hongkong, I could readily reply, that the treaty of Nankin concluded in 1842, and subsequently confirmed by the treaty signed at Tientsin in 1858 was the authority upon which I based the assertion of my statement. It was a well known fact, that in the times of the Ming Emperor, and even after the Manchu conquest, there were Mandarin appointed to reside at Macao, and this only ceased in 1849 by force of arms consequent upon the assassination of the Portuguese governor (Amaral).

The conclusion, I arrived at, was that the Portuguese were allowed to live in Macao on their paying a ground rent of 500 taels annually to Lin Fu 林富 who was the mover in this matter; and consequently upon his representation, that the (Ming) Empe-

ror Lung Khing 隆慶 who reigned from A. D. 1537 to 1572, sanctioned and granted their request; such was the agreement originally made between the Chinese and the Portuguese regarding Macao. I cannot say, if the present dynasty ever confirmed it.

On reading, sometime ago, the address of the Portuguese living in Shanghai to their Minister, on his return from entering into treaty with China, I noticed what they stated, that "Macao was unquestionably Portuguese property." If such was the case, I would like to see that a substantial proof can be brought forward to establish the claim.

Being not a politician I have no desire to discuss politics, and shall be content, if the truth of the story can be reached. I trust through the medium of the Recorder I may meet with a full explanation upon the subject, that will put all doubt to rest.

G. MINCHIN.

Foochow, 6th May, 1870.

SMALL FEET.

NOTE 4.—It is not my purpose nor is it necessary to occupy much space in discussing this question. A reiteration of the *facts* may be a sufficient answer to those who in the absence of argument have recourse to ridicule.

It is a *fact* that binding the feet of girls is cruel.

It is a *fact* that it makes them cripples for life.

It is a *fact* that it takes away much of the enjoyment of life.

It is a *fact* that it violates the law of love, which our blessed Savior tells us is the fulfilling of the law.

It is a *fact* that all the suffering and deformity is inflicted on the child by its mother—in whose heart *should* dwell the purest, tenderest love for her daughter.

It is a *fact* that the heathen *know* and *confess* it to be wrong.

Nevertheless "it is not a question of virtue," says Diogenes, and is no more morally wrong than "to stand on one's head." Verily the Gospel "is to the Greeks, foolishness," and Diogenes is not the only one of that nationality among your contributors. Sabbath breaking is not wrong, and must not exclude people from the Church, but those of us who try to keep the Sabbath holy are advised "to consider whether we are not thereby dishonoring the Gospel."

Marriage may possibly be right, but polygamy is sanctioned by divine Authority, and therefore we are not to interfere with it among a patriarchal people.

Abstinence from intoxicating drinks may perhaps be without any heinous criminality (in feeble minded people), but the drinking customs of society are scriptural and to be encouraged! (Only 70,000 arrests in one year

in the city of New York for intoxication and disorderly conduct. N. Y. Times Jan. 22nd).

On another occasion I propose to explain why it is that drunkenness does not prevail among the heathen, as it does in Christian nations; and also to show that the introduction of Western science and civilization into China will bring them intemperance and all its horrors.

CANTON.

J. G. KERR.

TEA. No. 1.

NOTE 5.—I believe that it is now generally allowed, among scientific men, that there is but one *species* of the Tea plant; the three or four sorts enumerated, being merely *varieties* of one species: varieties arising from the differences of soil and climate where they are found. If this be so, we shall probably have to add to the number of these varieties, as our acquaintance with eastern countries, becomes more accurate and enlarged. For I doubt not that the Tea plant will be found far more extensively distributed than has formerly been stated. From all that I can learn, I believe it is a native, not only of Japan, China, and Assam; but also of all the mountainous country, forming the northern part of Birman, Siam, Cochin China, &c.

The varieties of Tea at present enumerated are: (1) *Thea bohea*, found in the provinces of Kwang-tung, Keang-si, Fuh-kien, Hu-nan, and Hu-pek; (2) *Thea viridis*, found in Cheh-kiang, Ngan-hwui, and Keang-su; (3) *Thea latifolia*, with which I am unacquainted, but which is mentioned in Paxton's excellent botanical dictionary, as a native of China, and as having been taken to England in 1825; (4) *Thea striata*, the Tea plant of Assam. I am not sure whether the Tea plant of Japan was identified with the second of those, or whether it constitutes a distinct variety; and I have seen no account of the Korean plant.

The Tea plant is cultivated on the sloping sides of hills: in Fuhkien at an elevation of from 1500 feet upwards; but further north in the province of Cheh-kiang, I have seen it growing down to the very foot of the hills, and within twenty or thirty yards of Rice ground, not raised more than a very few feet above high water mark. The soil on which it grows is therefore well drained, but the plant, though a hardy evergreen, could not possibly bear the continual deprivation of leaf which it undergoes, except in a climate where moisture is very abundant, as it is, in China, during the spring months, when the leaf is picked so constantly.

It is probable, that the superior strength of Assam Teas, is due to the great amount of moisture, and the consequent more vigorous growth of the plant, in that country.

No manure of any kind, is used in the cultivation in Fuh-kien, but the plant is kept free from weeds and the hoeing by which this is accomplished, stirs up the earth round its

roots. In the more northern provinces, straw is spread round the roots, during the severity of winter.

The appearance of a Tea plantation is remarkably picturesque. The natural scenery is usually far from uninteresting, and in spring, the contrast exhibited by the bright verdure of the young rice, grown in terraces artificially formed in the valley of a stream, with the hill sides, either planted out with the Tea bushes at regular intervals, or left in all the wildness of the uncleared jungle, forms a view for the admirer of nature, hardly to be surpassed in any part of the world. Those who have been only to Mi Tao and Ho Hau will I am sure acknowledge the faithfulness of the description.

The Tea districts that I have visited in Cheh-kiang, did not strike me so much, although in the spring, they would doubtless appear to more advantage. But the hills are lower and the forest is principally composed of pines or firs.

My note would be too long, were I to enter on the subject of the manufacture of Tea, which is my principal object in sending my thoughts to the RECORDER; but this perhaps will be taken as an introduction to the subject, and I hope at a future time, to continue with a few remarks, in correction of what has been formerly said, and constantly believed in, on the high authority of such able writers as Bull, Fortune, &c.

A. W. G. R.

QUERIES.

1. X. Y. Z. would be interested in a statement of the peculiar opinions of the Great Interpreter and Commentator on the works of Confucius and Mencius, viz: Chu-fu-tze, with an estimate of his influence over his countrymen, an analysis of his character, and a rehearsal of the principal incidents of his life. Will some one supply what is wanted?

2. Will any of the contributors to the Chinese Recorder, state what is the idea attached to the character 劫 commonly rendered KALPA, and give illustrations of its use?

S. A. H.

3. What is the influence over the Chinese mind and nation of the writings of Mencius, compared with the influences of the writings of Confucius?

F. C.

4. How many festivals are there observed in China which may be considered NATIONAL, in the sense of every where prevalent? And what is their origin and method of observance?

F. C.

5. A Lady would be gratified to have an account given in the Recorder, of the distinguished women of China, in ancient times, especially of those noted for their literary attainments.

6. A constant reader would be glad to have some one contribute notes on Chinese wit, giving specimens.

7. I have often noticed the characters for water and for fire, written on square pieces of paper, and pasted on the outside of Chinese houses, wrong end downwards (thus 水 and 火.) What is the meaning of this custom? Is it superstitious? What was its origin? Are there any other characters used in an analogous way?

O' server.

CORRESPONDENCE.

COMPRESSION OF THE FEET.

To the Editor of the Chinese Recorder:—

A few words more in reference to foot-compression, and if some of the ideas here presented are very similar to those of a Southern contributor he will kindly bear in mind that they were mostly committed to paper previous to the appearance of his article in the RECORDER.

One of your correspondents at the North virtually admits that binding the feet is an *evil*, in which, of course, human beings are the sole agents, but an evil which he affirms is not morally wrong. Now every act which has any moral character at all is either *right* or *wrong*. There can be no middle ground. Binding the feet is an act having moral character, *not wrong*, and so *right*. Therefore it is right for Chinese females to follow a practice which causes an untold amount of suffering, mutilates the bodies God has given them, and incapacitates them in measure for the duties he enjoins upon them—dire conclusions, but legitimately drawn from premises he has laid down, or must admit.

Your correspondent looks forward to "humanizing agencies" for the correction of the evil. We suppose such agencies are needed only where practices are uncouth, or if you please, inhuman; if necessary in reference to foot-compression (which only needs extension to paralyze the whole system) then we should infer such compression, *to say the least*, exceedingly doubtful as to moral character.

In our opinion the practice is not *doubtfully* moral, but morally *wrong*, and we suppose doing right should not depend on fashion, or the Emperor's edict, but that people should follow the dictates of good common sense, and the teachings of the Bible, which, it might be observed, have proved two of the most humanizing agencies ever tried in our fallen world.

We also suppose Christianity can stand on its own merits, and needs no cloak thrown over its requirements. Let its demands be proclaimed far and wide in all their uncompromising antagonism to the fatal maxims

and practices of the world, it will only make the church the purer, and her progress the surer and safer. Christianity says, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Now God himself fashioned the foot, and adapted it faultlessly to the object for which it was designed, and we think it can scarcely be called a reasonable service when we offer that foot back to him all deformed, and perverted from its original use. A small foot is one of the most loathsome objects one need look upon, and it was but recently the writer heard both a gentleman and lady remark that a sensation of faintness was produced by their first sight of one of these "golden lilies." We are forcibly reminded of those offerings which God refused to accept, the blind, the halt, the lame. We do not say that small-footed women can do no good here, nor that they will not get to heaven hereafter, but we do question whether, after reaching that blessed place, they might not occupy a higher position if in this world they had conscientiously employed *all* their powers and faculties in God's service. Let Christians do their duty and God will take care of results. And if some among the higher classes are offended because of the sacrifices demanded, it may be well to remember that even when Jesus himself taught the people some went back and walked no more with him; and again, that the question was asked "Have any of the rulers believed on him?"

"Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God."

The practicability of unbinding the feet even after a period of close compression can hardly we think, admit of a question. We judge from observation. Just recently a case of this kind has come under our notice in the school mentioned in the March (1869) number of the RECORDER. A girl some eleven or twelve years of age whose feet had been most satisfactorily deformed, and so long and tightly bound that they were said to be *dead*, has within the past two months entirely dispensed with bandages, is wearing large shoes, and, so far from being unable to walk, is even quite agile in running. Whether in her case the foot will ever fully regain its natural size and beauty we should regard as doubtful, but it will at least be more serviceable.

We do not apprehend serious difficulty on the score of large feet in marrying girls from this school to native Christians. The danger for the present seems to be that the supply will not equal the demand.

In closing we venture to suggest that unbinding the feet (among other things) is *indispensable* to the proper social elevation of Chinese women.

F.

LETTER FROM TUNG-CHOW.

To the Editor of the Chinese Recorder:—

Mrs. Holmes has returned from the United-States, purchased a house in a good place for laboring among the native women, and as soon as the repairs are completed she intends to open a girl's boarding school.

We all have boarding schools, and several of us are doing something in the way of preparing text books for them.

The Mandarin Grammar published by me last fall, seems to supply a long felt want, and is doing good service in all our schools here as well as at some other ports. I send you a few specimen copies. Mr. Mateer is preparing a Mandarin Arithmetic and when finished, it will also fill another long felt want. Mrs. C. is using it (in manuscript form) in her school and finds it simple, easily understood, as well as thorough.

Mrs Mateer is getting up a Tune Book, shaped notes, with explanations in Mandarin.

The people in the region of Ping-too, some 40 li west of this, are showing deep interest in the gospel, but those of this region remain still unmoved. The literary examinations are now going on.

Yours truly,

T. P. CRAWFORD.

Tungchow, April 25th, 1870.

LETTER FROM HANKOW.

To the Editor of the Chinese Recorder:—

In the month of September of 1868, I had the pleasure of sending to your journal one of the first formal "Queries" which appeared in its pages. Some year and more after, a very interesting series of papers on the "Chinese Art of Healing" by Magic, Charms &c., was commenced by Dr. Dudgeon of Peking. It is just possible that my original "Note and Query" of 1868 had suggested these researches, just as there is some acquaintance with an insertion of mine in the Hongkong "Notes and Queries" of June, 1869, on the subject of gymnastics manifested in the earliest of these papers. I may just say that this communication of mine appeared, not in the August, but in the October number of 1868.

At the time of sending it I was almost persuaded not to do so, as there was already a periodical specially devoted to this department.

Sad to say, this excellent publication has disappeared, up to the date of this letter.

I very much commend you, Mr. Editor, in having decided to open a special department for "Notes and Queries," and I hope to see

many contributions from competent writers, abounding as they do in the ports and stations of China.

I hope that Dr. Dudgeon, who has lately devoted so much time to the explosion of the numerous errors which would seem to have characterized my brief contributions to Chinese journals, will more worthily employ his varied ability and research upon the many virgin subjects which await him in such a field.

With reference to Chinese Materia Medica I must decline the sort of complimentary monopoly which Dr. Dudgeon would seem to award me, in return for the trenchant criticism visited upon almost every recent statement of mine, on this or any other subject. In fact, I am strongly disposed to hand over my manuscripts on this subject of Chinese drugs to Dr. Dudgeon, that he may correct and complete the work, so imperfectly commenced. As to the last onslaught on a brief note of mine on Russian policy &c., I would just say that if Dr. Dudgeon has still the June (1869) number of the *RECORDER* by him, he will see that I made no such statement as the "common descent" of Russia "from the old Tungusic stock." I spoke of "the common descent of the tribes of Siberia, Manchuria &c., from the old Tungusic stock." This is correct I believe. I must beg most distinctly to say that nothing offensive was meant towards the numerous readers and subscribers of the *RECORDER*, amongst Russian circles. Let me ask Dr. Dudgeon what have been the benefits which have accrued to the causes of religion and philology, by the residence of learned and pious Russians for nearly two hundred years in Peking? Does Dr. Dudgeon know what has been the treatment of the Bible Society by "Our Lord the Czar" for many years?

What facilities have been afforded by the Russian government towards the continuance of the London Mission among the Buriats of Siberia, for whom a whole version of the Mongolian scriptures, prepared by Messrs. Stallybrass and Swann in 1846, has been waiting?

Can Dr. Dudgeon explain why it is that, whilst the works of John Stuart Mill have long found favour in Russia, the volume of his writings "On Liberty," and "On Utilitarianism," were never allowed to circulate in Russia until last year?

Other "Queries" I will reserve, merely observing that I do not wish to be made the subject of so many diversions in favour of filling the pages of our excellent *RECORDER*.

Yours &c.

F. PORTER SMITH.

Hankow, April 21st 1870.

THE MISSIONARY PROBLEM.

To the Editor of the Chinese Recorder:—

I have read Mr. Turner's pamphlet (*The Missionary Problem*), written in reply to an article of Rev. Edward White's, entitled "*Missionary Theology*," and was greatly interested in its perusal. In regard to many ideas and suggestions contained therein, my views perfectly coincide with those of the author. It is quite true that foreign missionaries, in visiting their native lands, are expected and desired to present to the public only such aspects of the mission work as are hopeful and encouraging. I consider this as prejudicial to the cause;—the people at home ought to know just what the discouragements of the missionary are, against what obstacles he has to contend, and exactly how greatly he stands in need of their sympathy and prayers. Success does not continually attend the labors of pastors and other Christian workers at home—why should it always be demanded in heathen lands, where the causes for failure are so many times more numerous?

I hardly know exactly in what sense Mr. T. intends to have his use of the word "failure" understood. Some think he believes the work of missions in China a failure, others think he does not believe it a failure, and some understand his use of the word to be in an ironical sense. I cannot believe that the mission work in China has been in no wise a success. Does the husbandman who has spent many days of persevering labor in preparing his soil for the seed—has allowed sunshine and shower to do their appropriate work thereon, and has carefully watched and tended the up-springing shoot, does he consider his exertions altogether a failure because the ripe sheaves do not appear at once, or the grain is not ready for harvesting immediately? Must all the preparatory work of translating and printing books, and making known the truths of the Gospel be considered as a downright failure because the results have not been as great as enthusiastic people at home anticipated? Because a few souls only have as yet been saved,

is that proof positive that the leaven of truth is not gradually permeating the mass of the people, and invisibly doing a mighty work?

Was our Saviour's work on earth a failure because when he ascended to the Father, only a feeble band of timid fishermen remained as its visible results?

The Master's command is "Go and preach." His servants are to obey, and, as sure as there is a God in Heaven, sooner or later, success will come.

In the missionary's creed there should be no such word as fail—let him not look backward but forward—let him expect great results from his labors, and strive for them. One day, no doubt, he will behold a harvest therefrom greater than he has dreamed of.

But while commending very much of what Mr. Turner says in his pamphlet, I can subscribe to no such system of theology as he teaches, and I am confident that the large majority of missionaries in China are of my opinion. We hold with Edwards and Whitfield, against Mr. T. and the Chinese, that the dogma of Original Sin is true, and also that it is taught in the Scriptures; we believe that human nature is not originally good—that it is "innately and wholly bad." We believe also, "ghastly and horrible" as Mr. T. regards it to be, that the unrepenting wicked "shall go away into everlasting punishment." It is no obsolete doctrine. It is Bible truth, and must stand. We are confident also, and rejoice in our confidence, that, obnoxious as this doctrine may be to the Chinese, many an "unflinching adherent" of it, among missionary laborers in China, boldly and unhesitatingly proclaims it from Sabbath to Sabbath.

The glorious truth of the immortality of the soul, is this improved theology to set that aside also? Must we believe that it is nought but "a metaphysical speculation?" Heaven forbid, I cannot believe it; I will not. How could Heaven's bliss be any longer blissful, were the thought constantly to haunt us there, that its duration was limited—that the day was coming, we knew not when, that, from such a height of glory and blessedness, our souls were to be

plunged into utter amihilation—into a condition only less horrible than hell itself? If Mr. Turner's theology is the improved theology which is to be promulgated in China, by the hundreds of additional missionaries which are demanded here, then shall we look to see failure written every where, at least in all places where such erroneous doctrine is taught. The improved theology must be Biblical, or it will never evangelize China.

I would be glad to know that Mr. Turner's pamphlet was widely circulated among the enemies of the missionary work in China, as well as among its friends—and especially among the patrons and directors of Missionary Societies in England and America. It is calculated to excite profitable thought and discussion on the Missionary Problem, in its relation to China particularly and to all heathen lands generally.

HO BIBLOS.

Foochow.

EDITORIAL ITEMS.

PUBLICATIONS RECEIVED.

Hongkong Auxiliary Association of the British and Foreign Bible Society: Second Annual Report 1869.

Eighth Annual Report of the Peking Hospital, in connection with the London Missionary Society, for the year 1869.

Report of the Medical Missionary Society in China, for the year 1869, containing minutes of its 31st annual meeting, at Canton, in January 1870, and notices of its Hospital at Canton, under the care of J. G. Kerr, M. D., who has been occasionally assisted by Dr. Wong—its Dispensaries at Wuchau, and Shiu-hing, under the care of Rev. R. H. Graves, M. D.; its Dispensary at Shek-lung, under the care of Rev. A. Krolezyk; its Dispensary at Fu-man, under the care of Rev. E. Faber; and its Dispensary at Tung-kun, under the care of Rev. J. Nacken, all relating to the year 1869.

Occasional Record of the National Bible Society of Scotland, for March 1870, containing an able and practical Address made by the Rev. Alex. Wil-

liamson, late of Chefoo, at the Anniversary Meeting of the Society in Jan. last.

The Report of the Medical Missionary Hospital at Swatow, in connection with the English Presbyterian Missionary Society, under the care of William Gauld A. M., M. D., E. M. for 1868-1869.

The Missionary Problem: A REPLY to "Missionary Theology," an Article by Rev. Edward White published in the "Rainbow" of July 1st, 1869. By Rev. F. S. Turner, missionary of the London Missionary Society.

We acknowledge a copy of each of the above papers, and would like to make lengthy extracts from each, but the amount of original matter on hand forbids it at present.

We are glad to notice in the Report by Dr. Kerr, that a Work on Chemistry has been translated, and is nearly ready for the press. By a private note, we learn that Dr. K. has sent to New York for plates, from which to strike off Illustrations, to insert in the book. It is to be hoped that they will be obtained and the work put to press at an early day.

—The MIAU TSI TRIBES, being the 1st and 2d. of a short series of articles on that subject by Rev. J. Edkins, the GOSPEL PREACHED TO THE POOR, by Per Fas, the ENTRANCE INTO THE YIU COUNTRY, by Rev. A. Krolezyk, the DRINKING HABITS OF THE CHINESE, by J. G. Kerr M. D., TA TSIN KUO, by E. Bretschneider M. D., the 3rd chap. of Chinese Arts of Healing, viz. MEDICAL DIVINITIES, and DIVINITIES IN MEDICAL TEMPLES, (illustrated) by J. Dudgeon, M. D., in 2 or 3 parts, PAGAN IDOLATRY and REVELATION, by L. N. W., the HORNED CITRON, a Note, by F. Porter Smith, M. D. and a Note called DIVISIONS OF THE EMPIRE, by a gentleman living at Foochow, have been received. Also an article on the Lord's Day by a gentleman at Canton, which will appear if he will allow his name or initials to be published with it.

—Lists of subscribers for 3rd Vol. have been received from Tung-chow, Hankow, Chin-kiang, Ningpo, Swatow, Tai-wan or Takao, Canton, Amoy, Chefoo and Bangkok, with partial lists from Hongkong and Shanghai.

MISSIONARY INTELLIGENCE.

TIENTSIN.—We learn that Rev. C. A. Stanley baptised 3 Chinese, at this port, on the 17th of April, and that there were several interesting cases of inquirers. Not long previously he baptised a young man, who was, for part of the years 1867-68, a member of the Boarding School of the Mission of the American Board, there.

NINGPO.—Rev. J. K. Goddard communicates the following particulars:—

“Rev. G. E. Moule and family, of the Church Mission, and Rev. Conrad Bäschlin and Mrs. Bäschlin, of the English Baptist Mission, arrived February 19th. Mr. Moule, after a few weeks, removed to Hang-chow, his former field of labor, to which he returns after a temporary respite at home.

“March 31st, Rev. Robert Palmer and Mrs. Palmer, of the Church Mission, arrived, and were followed, April 5th, by Rev. H. Burnside and Mrs. Burnside, of the same Mission. Mr. Burnside left on the 19th for Japan, to be connected with the mission established there.”

Rev. A. Elwin and Mrs. Elwin of the Church Mission, arrived at Ningpo May 3rd.

FOOCHOW.—Rev. Messrs. C. C. Baldwin and S. F. Woodin recently made an excursion to the small *hien* city of *Yung-fuh*, about 35 miles S. W. of Foochow, on the South branch of the Min. They administered the Communion to the church there, examined four candidates for baptism, received two of them to the church, and assisted in some interesting cases of discipline. There are some twenty-five church-members there, only two of whom are females. There are several open inquirers, and a number of others who are interested in the truth, believe idolatry to be false, and pray to the true God, yet have not the moral courage to face the ridicule of their neighbors by coming openly to the chapel. The father of one of the converts, reads the Bible when his son is not present, but puts it aside when his son comes in; he

prays, but has not dared yet to enter the chapel. The converts and inquirers have been hooted at and insulted for coming to the Sabbath meetings, and this has been, and is now, a great trial to them, especially to the female inquirers, some of whom have been deterred by it from coming. The converts are from 5 or 6 villages and hamlets, besides the City and suburbs. Nine adults have been received to this church since April 1st, 1869. The heaven is working there on every side, and with the Lord's blessing, there will be a great increase. The place was first visited by a missionary in 1862; regular preaching began about January 1864. Two other Chapels were opened last year in this *hien* district, the farthest one being at *Sing'kaw*, 35 miles beyond *Yung-fuh* City, and over 70 miles from Foochow. One convert has been received to the church at that out-station. Two of the converts at the *hien* city had recently begun a course of Boodhist vegetarianism, in the hope of attaining the Western Heaven, when their attention was drawn toward Christianity, and they were led to enter the true way.

CANTON.—Rev. H. V. Noyes in a letter dated May, 6th states: Rev. J. C. Nevin of the United Presbyterian Mission, with his family, embarked for the United States on the 12th of April. Rev. James Anderson of the London Mission and his wife will leave on the 12th of May. Their return home is made necessary by the poor state of Mr. Anderson's health.

TERMS OF THE CHINESE RECORDER, when mailed, postage paid, to any of the ports of China, or of Japan, or to Australia, India, Java, Manilla, Siam, Singapore and the United States \$2.25—to England *via Southampton*, \$2.50—to Germany and Belgium, *via Southampton* \$3.00—to France, *via Marseilles* \$2.00 (prepayment of postage being impossible.) Paid in England, eleven shillings, sent *via Southampton*. Paid in the United States in currency and sent *via Pacific Mail* \$3.00.

Anything offered for publication as Articles, Notes, Queries, and Replies, &c., may be sent direct to the Editor of the CHINESE RECORDER, Foochow.

